OR, A

COMPREHENSIVE GRAMMAR;

Containing

The most Material and Necessary

RULES

FOR THE

Reading and Attaining

THE

HEBREW TONGUE.

Whereunto is added

An English Interlineation of the Twenty third *Psalm*; and a Grammatical Exercitation thereupon.

By *JEHUDAH STENNETT*
Philebræus.

Dulciùs ex ipso fonte.

LONDON,
Printed by *S. Roycroft* for the Author, and are to be sold by *John Laurence* at the *Golden Angel* in the *Poultrey*. 1685.

THE

PREFACE.

THat a *ſolid Underſtanding of the Sacred Scriptures ought to be endeavoured after by all who profeſs Chriſtianity; and that (as a Mean) nothing can more conduce towards the knowledge of them, than the Underſtanding of their Original Languages; theſe are Conceſſions equally unqueſtionable. With gladneſs therefore ſhould Eſſays of this kind be admitted into the World, and made uſe of for the advancement of Scripture knowledge, in a Scriptural Language. The Apoſtle* Paul *(ſecond to none of his Contemporaries in Human Learning) ſets the knowledge of a crucified Saviour in preference to all other,** Determining to know nothing ſave Jeſus Chriſt and him Crucified. *Unto which Knowledge doth the Sacred Scripture moſt directly lead †, for the bleſſed publication of which, and the continuation thereof in our maternal Languages, we can never enough give thanks unto the Divine Goodneſs; For how much Light hath ſprung forth into the Chriſtian World ſince then? and how much more profoundly would Chriſtians ſee into*

* 1 Cor. 2. 2.

† To him give all the Prophets Witneſs, &c. *Acts* 10. 43. and *Chap.* 3. 24.

That he went by night and by ſtealth to be inſtructed in it; and that Reuclin *gave a Few a Crown an hour to read Hebrew to him.*

Acts and Monuments, fol. 910.

England, *as well as other parts of Chriſtendom, has heretofore been overſpread with horrible Barbariſm; but the Clouds of Ignorance have happily been diſperſed, and amongſt other excellent Diſcoveries, a near way to the Language of* Canaan, *has been laid open: And yet* (miſerabile dictu) *how many* (yea even of them, qui pro Theologiæ Doctoribus æſtimantur) *if an Hebrew Bible ſhould be preſented into their hands, ſcarce knew the bottom of the Book from the top, or the beginning from the end? Contenting themſelves to ſee with other Mens eyes, and receive by* * *Tradition what might be known Radically and Fundamentally, and that with much eaſe and pleaſure, the Path having now a long time been frequentated by many skilful Lexicographers and Grammarians, and their more Learned Works, daily Epitomized, and Reduced to ſo brief and facile a Method, that ordinary Capacities in the ſpace of One year (or ſooner as they give diligence) may from* Tyro's *become good Proficients in this Sacred Study, wherein I laboured Night and Day in my more Youthful years; not ſo much for the Difficulty of Attaining it, as from a Delight I had in it. And now the Skill I have obtained I am willing to Employ towards the Aſſiſting of others, having wrote ſome other Treatiſes that in time may ſee the Light, if this firſt Eſſay find Acceptance: In the mean while there is Cauſe of Thankfulneſs for the Advantages we have, there being no want of Means to them who are willing to be Induſtrious. Such who can read Latin Authors have Variety enough, both of Ancient and Mo-*

* How is the Vulgar Latin Tranſlation received, and magnified by the Papiſts; and yet *Iſidorus Clarius* a Spaniſh Monk (one of their own Tribe) hath noted out Eight thouſand Miſtakes in it.

the Mysteries of Scripture, were they skill'd to draw (Ex ipso fonte) *from the very* † *Fountain; that Fountain, wherein Anti-christian Shepherds have not with puddling-feet step't, and defiled? How many the spreading Branches, how much variety of Fruit does arise from One Hebrew Radix, and how pleasant, as well as profitable a Labour is it to be digging amongst those* ‖ *Roots, whose excellency duly to commend is a Work surpassing my Skill. But, if either the Antiquity or Sanctity of a Language may make it Estimable, then the Hebrew above all others is to be preferred. It being the Tongue of* Adam, *by which he gave Names not only to his Posterity, but also to the Creatures that God brought to him to be named; That Tongue in which the Prophets, those Penmen of the holy Spirit, did transmit unto Posterity the Scriptures of the Old Testament; That Tongue in which the* LORD, *both under Old and New Testament Administrations hath spoken to his Prophets and Servants in: Yea, the very Tongue in which God himself, upon Mount* Sinai, *wrote his own Law, with his own Finger, upon two Tables of Stone; a Tongue worthy to be wrote in Characters of Gold, and highly meriting the Industry of all to be reaching after it, especially of those who are devoted to Scriptural Study. Some of the Ancients were not only diligent, but under-went hazards, and were at costs to attain this Sacred Language. It is storied of* Jerom, *That*

† Ad Ebraicam Linguam tanquam ad fontem Recurrendum in Veteri Testamento; & in Novo ad Græcam Originem Revertendum. *Hieron. Epist. ad Suniam.*

‖ Where we shall find how many other Languages borrow from the Primitive Hebrew. As from the Hebrew אֵזוֹב *Ezeb*, comes the Greek Ὕσσωπος the Latin *Hyssopus*, the Italian and Spanish *Hyssopo*, the French *Hyssope*, and our English *Hyssoppe*. Many such like Examples there are; another of which is to be seen at the end of the Grammar in the word שֵׁבֶט *Shebet*. Psal. 23. 4.

And *Schind.* in his Lexicon shews how divers Chaldee, Syriack and Arabick words are derived from the Hebrew.

A POSTSCRIPT to the LEARNER.

LEt ſuch as are deſirous to Learn the Rudiments of this Tongue, not over-much pore upon, or perplex themſelves about any Rules that may ſeem difficult, or Terms that are unwonted, that they may meet withal, but paſs on; One thing will unfold another, and by Cuſtom all will become pleaſurable and eaſie to the Induſtrious.

Vale.

dern to Employ themſelves in; and for thoſe who have not that Advantage, there are divers Authors who have wrote in Engliſh, eſpecially Mr. Robertſon, *who hath done worthily, and contributed much towards the Aſſiſtance of ſuch; for the further Incouragement of whom principally is this Treatiſe with plaineſs and brevity wrote in our Mother Tongue, By*

London, March 25.
1685.

JEHUDAH STENNETT

Philebræus.

The Hebrew Alphabet.

Name.	Character.			Value.
Aleph	א			a. or rather *Spiritus tenuis*, or a slender breath, which the Greeks note by (') shewing the naked opening of the Mouth.
Beth	ב			b or bh.
Gimel	ג			g or gh.
Daleth	ד			d or dh.
He	ה			h.
Vau	ו			v Consonant.
Zain	ז			z.
Cheth	ח			ch.
Teth	ט			t.
Jod	י			j Consonant.
Caph	כ	ך		c or ch.
Lamed	ל			l.
Mem	מ	ם		m.
Nun	נ	ן		n.
Samech	ס			s.
Gnain	ע			gn, ng. Some sound this Letter as gn, others as gh, some as hh with a double aspiration, others as y Consonant: But let beginners pronounce it as gn in the beginning or middle of a word, and ng at the end.
Pe	פ	ף		p, or ph.
Tzade	צ	ץ		tz.
Koph	ק			k.
Resh	ר			r.
Shin	ש			sh.
Sin	ש			s.
Thau	ת			t or th.

These five are called final Letters because they are written at the ends of words

Some

AN INDEX OF THE CHAPTERS.

CHap. I. *Of the Hebrew Letters.*
Chap. II. *Of the Vowels.*
Chap. III. *Rules of Reading.*
Chap. IV. *Of Sheva.*
Chap. V. *Of Dageſh.*
Chap. VI. *Of Declenſions.*
Chap. VII. *Of Pronouns and Affixes.*
Chap. VIII. &c. *Of the Conjugations.*
Chap. XV. *Of the Servile Letters.*
Chap. XVI. *Of Particles Indeclinable.*
Chap. XVII. *An Engliſh Interlineation of the* 23 Pſalm, *and a Grammatical Exercitation thereupon.*

The

CHAP. II.

Vowels Proper.

Name,	figure,	pronunciation.	Name,	figure,	pronunc.
Kametz	אָ	a	Pathach	אַ	a
Tzere	אֵ	e	Segol	אֶ	e
Chirek-long	אִי	i long.	Chirek-ſhort	אִ	i ſhort
Cholem	אוֹ	o	Kametz-chatuph	אָ	o
Shurek	אוּ	u	Kibbutz	אֻ	u

Vowels Improper.

Name,	figure,	pronunciation.
Sheva	אְ	e
Chateph-pathach	אֲ	a
Chateph-ſegol	אֱ	e moſt ſhort.
Chateph-kametz	אֳ	o

Note that the Letter א *Aleph* is only made uſe of to ſhew how, and in what manner the Vowels are placed about the Conſonants, in like manner are they placed about the other Letters:

as, { בָּ ba, בֵּ be, בִּ bi, בֹּ bo, בֻּ bu. / דָּ da, דֵּ de, דִּ di, דֹּ do, דֻּ du. / הָּ ha, הֵּ he, הִּ hi, הֹּ ho, הֻּ hu. }

Some of the Letters ſeem like one another, let therefore the Difference be well noted by comparing the moſt alike, which are theſe:

b	g	d	h	v	t	s	gn	ſh
ב	ג	ד	ה	ו	ט	ס	ע	שׁ
כ	נ	ר	ח	ז	ם	ם	צ	שׂ
c	n	r	ch	z	m	m	tz	s

The Numbers are ſignified by the Letters.

9	8	7	6	5	4	3	2	1	Unites.
ט	ח	ז	ו	ה	ד	ג	ב	א	
90	80	70	60	50	40	30	20	10	Tens.
צ	פ	ע	ס	נ	מ	ל	כ	י	
900	800	700	600	500	400	300	200	100	Hundreds.
ץ	ף	ן	ם	ך	ת	ש	ר	ק	

&c. | דא״ ד״ דא׳ | 4000 | גא״ ג״ גא׳ | 3000 | בא״ ב״ בא׳ | 2000 | א״ or 1000 א׳ | Thouſands.

&c. 54 43 32 21 12 11

נד מג לב כא יב יא

Note, That inſtead of יה 15. is uſed טו 9 and 6. leaſt the Name of God יָהּ *Jah*, ſhould ſeem to be prophaned.

The Hebrew Letters, according to the Organs, are divided into

Guttural	אהחע	Becauſe they are pronounced principally	out of the throat.
Lingual	דטלנת		with the tongue.
Palatine	גיכק		from the palate.
Dental	וסצרש		with the teeth.
Labial	בומף		with the lips.

CHAP.

Pin. The Letter א *Aleph* is never pronounced in reading, but only its Vowel, as לֹא *lo*, not *loa*.

The Letter שׁ being pointed towards the right hand thus שׁ is *ſh*, but being pointed towards the left hand thus שׂ is a ſingle *s*: Sometimes likewiſe the point upon שׁ denoteth the ſhort *o*, and the Letter to be *s*, or *ſh* too, according as it is placed, as מֹשֶׁה *Moſheh*, שָׂנֵא *Sone*.

The way of reading Hebrew, is to read from the right hand to the left, and the Conſonants are read before the Vowels, as דָּבָר *dabar*. The Exception is, theſe two Letters ח *Cheth* and ע *Gnain*, at the end of words with this ſhort (-) a *Pathach* under them, are in reading to be pronounced after the ſhort *a*, and not before it, as רוּחַ *Ruach*, not *Rucha*, שׁוּעַ *ſhuang*, not *ſhugna*. So likewiſe ה *He* at the end of a word, with a point in the midſt of it, (which point is called *Mappik*) and the ſame ſhort (-) *a* under it thus הַ, is to be read after it, and not before it, as אֱלוֹהַּ *Eloah*, not *Elohah*.

CHAP. IV.

Of Sheva.

THis ſhort (:) *e*, called *Sheva*, is ſometimes pronounced in reading, and ſometimes not: It is not pronounced when it follows a ſhort Vowel, as קָמְתָה *kamta*, not *kameta*. Except it be under a Letter doubled by *dageſh*, then *Sheva* is to be read, though it follows a ſhort Vowel, as פַּקְּדוּ *Pakkedu*, not *Pakdu*, where

The chief thing of difficulty in the Vowels is to know when this Vowel (ָ) (which moſt frequently is the long *a Kametz*) is in reading to be pronounced as the ſhort *o Kametz-chatuph*. And this is known four ways: 1. Before (ְ) *Chateph-kametz*, as קָסָמִי *koſomi*, not *kaſomi*. 2. Before (:) *Sheva* or *Dageſh*, (See *Dageſh* below) when no Accent cometh between, as זָכְרָה *Zochrah*, רָנּוּ *Ronnu*. 3. Before the Line † *Maccaph*, as כֹּל *Col*: Except א and ה, *Aleph* and *He*, as לֹא *la*, מֹה *mah*. 4. When it is in the end of a word beginning with ו *Vau* Converſive, as וַיָּקָם *vajakom*, not *vajakam*.

† *A Line going ſtrait from one Hebrew word to another, is called* Maccaph.

The difference in pronouncing the Vowel (ָ), as *Kametz-chatuph*, or *Chateph-kametz*, is ſo ſmall, and of ſuch little uſe, that I ſhall not here trouble the Learner with it.

CHAP. III.
Rules of Reading.

THeſe four Letters א ה ו י *Aleph*, *He*, *Vau*, *Jod*, (which for memories ſake are called *Ehevi*) are not pronounced in reading when they are without a Vowel, as בֵּית *Beth*, not *Beith*, becauſe י *Jod* hath no Vowel under it. The Exception is, י *Jod* at the end of a word following (ָ) (ֹ) or ו, *Kametz*, *Pathach*, *Cholem*, *Shurek*, is pronounced as a Diphthong, as פָּנַי *Panai*, גּוֹי *Goi*, גָּלוּי *Galui*. So likewiſe ו *Vau* at the end of a word is prouounced, thô it want a Vowel, as פִּיו *Piv*.

CHAP. VI.

Of Declensions.

THe first Declension is of Nouns Masculine, which do form the Plural in ים *im*, or ־ *e*, as מֶלֶךְ *Melech*, a King, Plural מְלָכִים *Melachim*, or מַלְכֵי *Malche* Kings. Some likewise end in ין *in*, after the Chaldee manner, as יָמִין *jamin*, days. Such as end in ־ *e*, are said to be of the contracted Form.

The second Declension is of Nouns Feminine, which in the Singular Number most frequently end in ה *He*, or ת *Thau*, and form the Plural in וֹת *oth*, as צְדָקָה *Tzedakah*, or צְדָקֶת *Tzedeketh*, Justice, Plur. צְדָקוֹת *Tzedakoth*, Justices.

Some Nouns likewise have a Dual Number ending in ־ַיִם *ajim*, as יָד *Jad*, the Hand, Dual יָדַיִם *Jadajim*, both the Hands: And some have only a dual Number, as מַיִם *Majim*, Waters, שָׁמַיִם *Shamajim*, the Heavens, *&c.*

Note that sometimes Masculines do form the Plural in וֹת *oth*, like Feminines, as אָב *Ab* Masc. a Father, Plur. אָבוֹת *Aboth*, Fathers. And on the contrary, some Feminines are declined after the manner of Masculines, as אֵלָה *Elah*, an Oak, Plur. אֵלִים *Elim*, Oaks. And some Nouns are declined in the Plural Number after both Genders, as הֵיכָל *hechal*, a Palace, Plur. הֵיכָלִים *hechalim*, and הֵיכָלוֹת *hechaloth*, Palaces.

CHAP.

where the point in ק *Koph* makes *Sheva* to be pronounced, thô it follows the ſhort Vowel (-) *pathach*. Secondly, *Sheva* is not read in the end of a word, thô there be two of them together, as קַמְתִּי *kampt*, not *kamet*, or *kamte*: But if in the middle of a word there be two *Sheva's* together, the firſt is to be paſſed over, and the latter only to be read, as נִפְקְדוּ *Niphkedu*, not *Niphekdu*.

CHAP. V.

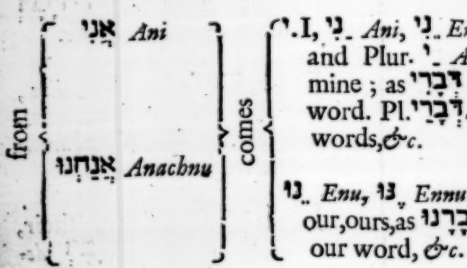
Of Dageſh.

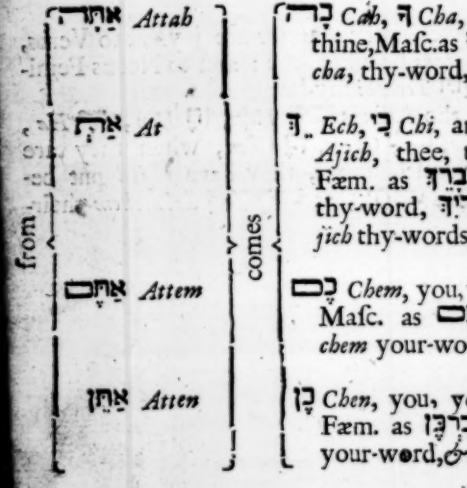
A Point in the middle of a Letter is called *Dageſh*, and it is twofold, ſingle, or double: The ſingle *Dageſh* taketh away *h* the Note of Aſpiration from theſe ſix Letters, בגדכפת *Beth, Gimel, Daleth, Caph, Pe, Thau*, (which for Memorie's ſake are called *Begadchephat*) and gives them a more ſmooth ſound without Aſpiration; and this is done either in the beginning of a Syllable, or after a † quieſcent *Sheva*, as פְּקַדְתֶּם *Pekadtem*, not *Phekadthem*, where the Point in פ *Pe*, and ת *Thau*, maketh the Letters to be pronounced *P* and *T*, not *Ph* and *Th*. But the double *Dageſh*, (that is, a Point in the midſt of any of the Letters that do not begin a Syllable) doth double the Letter wherein it is put, as פִּקֵּד *Pikked*, not *Piked*. Note that the Guttural Letters are not capable of *Dageſh*.

† *That is ſuch a* Sheva *as is paſſed over and not read according to the Rule in* Chap. IV.

CHAP.

Now from these Pronouns do arise the Suffixes, or Affixes, which, when they are added to the ends of words, (either of Verbs, or Nouns Masculine or Feminine) do borrow their signification from the Pronouns; as,





CHAP. VII.

Of Pronouns, and the Affixes descending from them.

THe Pronouns, or Perſonal Nouns are three, according to the Number of Perſons, Firſt, Second, and Third; Singular and Plural.

Singular.

I.	*Ani* or *Anochi*	אֲנִי or אָנֹכִי	1 Perſ.
Thou, Maſc.	*Attah*	אַתָּה	2 Perſ.
Thou, Fæm.	*At*	אַתְּ	
He.	*Hu*	הוּא	3 Perſ.
She.	*Hi*	הִיא הִוא	

Plural.

We.	*Anachnu* or *Nachnu*	אֲנַחְנוּ or נַחְנוּ	1 Perſ.
Ye, Maſc.	*Attem*	אַתֶּם	2 Perſ.
Ye, Fæm.	*Atten*	אַתֶּן	
They, Maſc.	*Hem*	הֵם	3 Perſ.
They, Fæm.	*Hen*	הֵן	

Now

CHAP. VIII.

Of the Conjugations.

THe declining or varying of a Verb according to Tenſe and Perſon, is called Conjugation, and it is four-fold: The three firſt Conjugations having a double form, Active and Paſſive: The fourth is uniform, and hath frequently a reflexive ſignification, (as ſhall be ſhewed more plainly below). The firſt Conjugation in the Active Voice is called *Kal*, and in the Paſſive *Niphal*, the third Perſon ſingular Maſculine being the *Radix*, or *Root*, from whence all the reſt of the Conjugations, Tenſes, Perſons, &c. are formed.

The firſt Conjugation called Kal *in the Active Voice.*

The Præter Tenſe.

Singular	Number.	Perſ.
he-viſited.	*pakad*	פָּקַד 3
ſhe-viſited.	*pakedah*	פָּקְדָה 3
thou-viſited'ſt, Maſc.	*pakadta*	פָּקַדְתָּ 2
thou-viſited'ſt, Fæm.	*pakadt*	פָּקַדְתְּ 2
I-viſited.	*pakadti*	פָּקַדְתִּי 1

Plural

from

הוּא *Hu*

הִיא *Hi*

הֵם *Hem*

הֵן *Hen*

comes

וֹ *Vau*, וּ *Shurek*, וֹ *Cholem*, הוּ *Hu*, וֹ *Ennu*, him or his, as, דְּבָרוֹ *debaro* his-word, *&c.*

הָ *Ha*, הּ *Ah*, נָהּ *Ennah*, her, or hers, as דְּבָרָהּ *debarah* her-word, *&c.*

מוֹ *Mo*, הֶם *Hem*, ם *Am*, ם *Em*, them, their, theirs, Maſc. as דְּבָרָם *debaram* their-word, *&c.*

ן *An*, הֶן *Hen*, them, their, theirs, Fæm. as דְּבָרָן *debaran* their-word *&c.*

Theſe Affixes in like manner are joyned to Verbs, as פְּקָדַנִי *Pekadani* he-viſited-me; and to Nouns Feminine, as תּוֹרָתִי *Torathi* my-law, *&c.*

Note that the Affixes הֶם *Hem*, הֶן *Hen*, הָ *Ha*, נוּ *Enu*, ךָ *Cha*, כֶם *Chem*, כֶן *Chen*, when they are uſed in the Plural Number, they have י *jod* put before them, thus יהֶם, as דְּבָרֵיהֶם *dabarehem* their-words, *&c.*

CHAP.

The Imperative Tenſe.

Singular		Number.	Perſ.
viſit-thou, Maſc.	*pekod*	פְּקוֹד	1
viſit-thou, Fæm.	*pikdi*	פִּקְדִי	2
Plural		**Number.**	
viſit-ye, Maſc.	*pikdu*	פִּקְדוּ	2
viſit-ye, Fæm.	*pekodenah*	פְּקוֹדְנָה	2

The Infinitive.

to-viſit.	*pakod* or *pekad*	פָּקוֹד or פֶּקֶד

The Participle of the Preſent Tenſe, called Benoni.

Singular		Number.
viſiting, Maſc.	*poked*	פּוֹקֵד
viſiting, Fæm.	*pokedah* or *pokedeth*	פּוֹקֶדֶת or פּוֹקֶדֶת

Plural	Number.		Perſ.
they-viſited.	*pakedu*	פָּקְדוּ	3
ye-viſited, Maſc.	*pekadtem*	פְּקַדְתֶּם	2
ye-viſited, Fæm.	*pekadten*	פְּקַדְתֶּן	2
we-viſited.	*pekadnu*	פָּקַדְנוּ	1

The Future Tenſe.

Singular	Number		
he-ſhall-viſit,	*jiphkod*	יִפְקֹד	3
ſhe-ſhall-viſit.	*tiphkod*	תִּפְקֹד	3
thou-ſhalt-viſit, Maſc.	*tiphkod*	תִּפְקֹד	2
thou-ſhalt-viſit, Fæm.	*tiphkedi*	תִּפְקְדִי	2
I-ſhall-viſit.	*ephkod*	אֶפְקֹד	1

Plural	Number		
they-ſhall-viſit, Maſc.	*jiphkedu*	יִפְקְדוּ	3
they-ſhall-viſit, Fæm.	*tiphkodenah*	תִּפְקֹדְנָה	3
ye-ſhall-viſit, Maſc.	*tiphkedu*	תִּפְקְדוּ	2
ye-ſhall-viſit, Fæm.	*tiphkodenah*	תִּפְקֹדְנָה	2
we-ſhall-viſit.	*niphkod*	נִפְקֹד	1

The

In the Future are to be marked the Letters א י ת נ *Aleph, Jod, Thau, Nun,* (which for Memories ſake are called *Ethan*) they being prefixed to the Radical, or Root Letters; do form the Perſons of the Future Tenſe, one of which being joyned to every Perſon, as may be ſeen above. And let the Formation of theſe two Tenſes be well obſerved; for they being well learned, the difficulty of the Hebrew Conjugations is in a good meaſure conquered; the Præter and Future Tenſes of the other Conjugations being declined after the ſame manner.

The Imperative Tenſe is void of Difficulty. The Infinitive often taketh theſe four Letters ב כ ל מ *Beth, Caph, Lamed, Mem*, (which for Memorie's ſake are called *Bachlam*) before it, to expreſs that which the Latines call Gerunds, as בִּפְקוֹד *Biphkod*, in viſiting, כִּפְקוֹד *Chiphkod*, as viſiting, לִפְקוֹד *Liphkod*, to viſit, מִפְקוֹד *Miphkod*, from viſiting. And ſo in the other Conjugations.

The Participle *Benoni* is often uſed by the Hebrews for the Preſent Tenſe, as אֲנִי פוֹקֵד *Ani Poked*, I viſiting, or I do-viſit. And ſo the Participle *Pahul*, for the Præter Tenſe Paſſive, as הוּא פָּקוּד *Hu Pakud*, he is-viſited, *&c.*

Plural Number.		
visiting, Masc.	*pokedim*	פּוֹקְדִים
visiting, Fæm.	*pokedoth*	פּוֹקְדוֹת

The Participle of the Præter Tense, called Pahul.

Singular Number.		
visited, Masc.	*pakud*	פָּקוּד
visited, Fæm.	*pekudah* or *pekudeth*	פְּקוּדָה or פְּקוּדֶת

Plural Number.		
visited, Masc.	*pekudim*	פְּקוּדִים
visited, Fæm.	*pekudoth*	פְּקוּדוֹת

Observations on Kal.

In the Præter Tense are chiefly to be observed the final Terminations of the Persons, made by the Addition of these eight Syllables הָ *Ah*, תָ *Ta*, תְ *Te*, תִי *Ti*, Plur. וּ *u*, תֶם *Tem*, תֶן *Ten*, נוּ *Nu*; which Syllables being added to any Root, are the Formatives of it, in all the Persons of the Præter Tense; as is seen more plainly below in the Explanation of the Servile Letters.

In

The Future Tenſe.

Singular		Number.	Perſ.
he-ſhall-be-viſited.	*jippaked*	יִפָּקֵד	3
ſhe-ſhall-be-viſited.	*tippaked*	תִּפָּקֵד	3
thou-ſhalt-be-viſited, M.	*tippaked*	תִּפָּקֵד	2
thou-ſhalt-be-viſited, F.	*tippakedi*	תִּפָּקְדִי	2
I-ſhall-be-viſited.	*eppaked*	אִפָּקֵד	1

Plural		Number.	
they-ſhall-be-viſited, M.	*jippakedu*	יִפָּקְדוּ	3
they-ſhall-be-viſited, F.	*tippakedenah*	תִּפָּקֵדְנָה	3
ye-ſhall-be-viſited, M.	*tippakedu*	תִּפָּקְדוּ	2
ye-ſhall-be-viſited, F.	*tippakedenah*	תִּפָּקֵדְנָה	2
we-ſhall-be-viſited.	*Nippaked*	נִפָּקֵד	1

The Imperative Tenſe.

Singular		Number.	Perſ.
be-thou-viſited, M.	*hippaked*	הִפָּקֵד	2
be-thou-viſited, F.	*hippakedi*	הִפָּקְדִי	2

Plural		Number.	
be-ye-viſited, M.	*hippakedu*	הִפָּקְדוּ	2
be-ye-viſited, F.	*kippakedenah*	הִפָּקֵדְנָה	2

The Infinitive Tenſe.

to-be-viſited.	*hippaked*	הִפָּקֵד

The

CHAP. IX.

Of the Paſſive of the firſt Conjugation, called Niphal.

THe Paſſive of the firſt Conjugation is called *Niphal*, and it is formed from *Kal*, by putting the Servile Letter נ *Nun* before the Radicals, thus, נִפְקַד *Niphkad*, he-was viſited.

The Paſſive of the firſt Conjugation, called Niphal.

The Præter Tenſe.

Singular	Number		Perſ.
he-was-viſited.	*Niphkad*	נִפְקַד	3
ſhe-was-viſited.	*Niphkedah*	נִפְקְדָה	3
thou-waſt-viſited, Maſc.	*Niphkadta*	נִפְקַדְתָּ	2
thou-waſt-viſited, Fæm.	*Niphkadt*	נִפְקַדְתְּ	2
I-was-viſited.	*Niphkadti*	נִפְקַדְתִּי	1

Plural	Number.		
they-were-viſited.	*Niphkedu*	נִפְקְדוּ	3
ye-were-viſited, Maſc.	*Niphkadtem*	נִפְקַדְתֶּם	2
ye-were-viſited, Fæm.	*Niphkadten*	נִפְקַדְתֶּן	2
we-were-viſited.	*Niphkadnu*	נִפְקַדְנוּ	1

The

CHAP. X.

Of the second Conjugation, called Pihel, *whose Passive is* Puhal.

THe second Conjugation in the Active Voice is called *Pihel*, and its Characteristick Note or Mark is the double *Dageſh* in the second Radical Letter, which double *Dageſh* doth frequently augment the ſignification of the word; as פִּקֵּד *Pikked*, he-viſited-diligently.

The second Conjugation, called Pihel, *in the Active Voice.*

The Præter Tense.

Singular		Number.	Perſ.
he-viſited-diligently.	*pikked*	פִּקֵּד	3
ſhe-viſited-diligently.	*pikkedah*	פִּקְּדָה	3
thou-viſited'ſt-diligently, m.	*pikkadta*	פִּקַּדְתָּ	2
thou-viſited'ſt-diligently, f.	*pikkadt*	פִּקַּדְתְּ	2
I-viſited-diligently.	*pikkadti*	פִּקַּדְתִּי	1

Plural		Number.	
they-viſited-diligently.	*pikkedu*	פִּקְּדוּ	3
ye-viſited-diligently, m.	*pikkadtem*	פִּקַּדְתֶּם	2
ye-viſited-diligently, f.	*pikkadten*	פִּקַּדְתֶּן	2
we-viſited-diligently.	*pikkadnu*	פִּקַּדְנוּ	1

The

The Participle Benoni.

Singular Number.		
visiting, Masc.	*Niphkad*	נִפְקָד
visiting, Fæm.	*Niphkadah* or *Niphkedeth*	נִפְקָדָה or נִפְקֶדֶת

Plural Number.		
visiting, Masc.	*Niphkadim*	נִפְקָדִים
visiting, Fæm.	*Niphkadoth*	נִפְקָדוֹת

Observations on Niphal.

In this Conjugation it is to be observed, That in the Future, Imperative, and Infinitive Tenses, נ *Nun*, the mark of *Niphal* is cast away, and compensated by a double *Dagesh* in the Radical Letter following, as יִפָּקֵד *Jippaked*, instead of *Jinpaked*; the reason is because the Character, or Formative of the Tense, doth expel the Character of the Conjugation. The Letters בכלם *Bachlam*, are put before the Infinitive, as in *Kal*; as בְּהִפָּקֵד *Behippaked*, in-to-be-visited, that is, when-he-was-visited, &c.

The Passive form hath only the Participle *Benoni* and not *Pahul*.

CHAP.

The Participle Benoni.

Singular		Number.
visiting-diligently, m.	*mepakked*	מְפַקֵּד
visiting-diligently, f.	*mepakkedah* or *mepakkedeth*	מְפַקֶּדֶת or מְפַקֶּדֶת

Plural		Number.
visiting-diligently, m.	*mepakkedim*	מְפַקְּדִים
visiting-diligently, f.	*mepakkedoth*	מְפַקְּדוֹת

Observations on Pihel.

In the Conjugation *Pihel*, it is to be noted, That sometimes the double *Dageſh* in the ſecond Radical Letter is wanting, and made up as it were by (··) *Tzere*, as בָּרֵךְ *Berech*, he Bleſſed. Sometimes likewiſe *Dageſh* is changed into the long *o* וֹ *Cholem*, thus, פּוֹקֵד *Poked*, *Pokedah*, *Pokadta*, *&c.* which form is called *Pohel*, and it is moſtly uſed in ſuch Verbs, whoſe ſecond Radical Letter is וֹ *Vau*, as קוֹמֵם *Komem*, from קוּם *Kum*, *&c.* Some Verbs of four Letters alſo be of this Conjugation, as קִלְקֵל *Kilkel*, he ſmoothed, or furbiſhed.

CHAP.

The Future Tenſe.

Singular	Number.	Perſ.
he-ſhall-viſit-diligently.	*jepakked*	יִפְקֹד 3
ſhe-ſhall-viſit-diligently.	*tepakked*	תִּפְקֹד 3
thou-ſhalt-viſit-diligently,m.	*tepakked*	תִּפְקֹד 2
thou-ſhalt-viſit-diligently,f.	*tepakkedi*	תִּפְקְדִי 2
I ſhall-viſit-diligently.	*apakked*	אֶפְקֹד 1

Plural	Number.	
they-ſhall-viſit-diligently,m.	*jepakkedu*	יִפְקְדוּ 3
they-ſhall-viſit-diligently,f.	*tepakkedenah*	תִּפְקֹדְנָה 3
ye-ſhall-viſit-diligently, m.	*tepakkedu*	תִּפְקְדוּ 2
ye-ſhall-viſit-diligently, f.	*tepakkedenah*	תִּפְקֹדְנָה 2
we-ſhall-viſit-diligently.	*Nepakked*	נִפְקֹד 1

The Imperative Tenſe.

Singular	Number.	Perſ.
viſit-thou-diligently, m.	*pakked*	פְּקֹד 2
viſit-thou-diligently, f.	*pakkedi*	פִּקְדִי 2

Plural	Number.	
viſit-ye-diligently, m.	*pakkedu*	פִּקְדוּ 2
viſit-ye-diligently, f.	*pakkedenah*	פִּקְדְנָה 2

The Infinitive Tenſe.

to-viſit-diligently.	*pakked*	פָּקֹד

The

The Future Tenſe.

Singular		Number.	Perſ.
he-ſhall-be-viſited-diligently.	*jepukkad*	יִפָּקֵד	3
ſhe-ſhall-be-viſited-diligently.	*tepukkad*	תִּפָּקֵד	3
thou-ſhalt-be-viſited-diligently,m.	*tepukkad*	תִּפָּקֵד	2
thou-ſhalt-be-viſited-diligently,f.	*tepukkadi*	תִּפָּקְדִי	2
I-ſhall-be-viſited-diligently.	*apukkad*	אֶפָּקֵד	1

Plural		Number.	
they-ſhall-be-viſited-diligently,m.	*jepukkedu*	יִפָּקְדוּ	3
they-ſhall-be-viſited-diligently,f.	*tepukkadnah*	תִּפָּקַדְנָה	3
ye-ſhall-be-viſited-diligently,m.	*tepukkedu*	תִּפָּקְדוּ	2
ye-ſhall-be-viſited-diligently, f.	*tepukkadnah*	תִּפָּקַדְנָה	2
we-ſhall-be-viſited-diligently,	*Nepukkad*	נִפָּקֵד	1

The Infinitive Tenſe.

to-be-viſited-diligently.	*pukkod*	פָּקוֹד

The Participle Benoni.

Singular		Number.
viſiting-diligently, m.	*pukkad*	פָּקֵד
viſiting-diligently, f.	*pukkadah*	פְּקֵדָה

Plural		Number.
viſiting-diligently, m.	*pukkadim*	פְּקֵדִים
viſiting-diligently, f.	*pukkadoth*	פְּקֵדוֹת

The

CHAP. XI.

Of the Paſſive of the ſecond Conjugation, called Puhal.

THe ſecond Conjugation in the Paſſive Voice is called *Puhal*, and its chief Mark is the ſhort *u* (1) *Kibbutz*, put below the firſt Radical Letter, thus, פֻּקַד *Pukkad*, he-was-viſited-diligently.

The Paſſive of the ſecond Conjugation, called Puhal.

The Præter Tenſe.

Singular		Number. Perſ.
he-was-viſited-diligently.	*pukkad.*	פֻּקַד 3
ſhe-was-viſited-diligently.	*pukkedah*	פֻּקְדָה 3
thou-waſt-viſited-diligently,m.	*pukkadta*	פֻּקַדְתָּ 2
thou-waſt-viſited-diligently,f.	*pukkadt*	פֻּקַדְתְּ 2
I-was-viſited-diligently.	*pukkadti*	פֻּקַדְתִּי 1

Plural		Number.
they-were-viſited-diligently.	*pukkedu*	פֻּקְדוּ 3
ye-were-viſited-diligently. m.	*pukkadtem*	פֻּקַדְתֶּם 2
ye-were-viſited-diligently. f.	*pukkadten*	פֻּקַדְתֶּן 2
we-were-viſited-diligently.	*pukkadnu*	פֻּקַדְנוּ 1

The

CHAP. XII.

Of the third Conjugation, called Hiphil, *whose Passive is* Hophal.

THe third Conjugation in the Active Voice is called *Hiphil*, and it is formed from the first Conjugation *Kal*, by prefixing the Characteristical Letter ה *He* to the first Radical, and putting the Letter י *jod* between the two last, as הִפְקִיד *hiphkid*, he-made-to-visit, or he caused-to-visit; for the signification of this Conjugation most frequently denoteth an Action done by another.

The third Conjugation, called Hiphil, *in the Active Voice.*

The Præter Tense.

Singular		Number.	Pers.
he-made-to-visit.	*hiphkid*	הִפְקִיד	3
she-made-to-visit.	*hiphkidah*	הִפְקִידָה	3
thou-mad'st-to-visit,m.	*hiphkadta*	הִפְקַדְתָּ	2
thou-mad'st-to-visit,f.	*hiphkadt*	הִפְקַדְתְּ	2
I-made-to-visit.	*hiphkadti*	הִפְקַדְתִּי	1
Plural		Number.	
they-made-to-visit.	*hiphkidu*	הִפְקִידוּ	3
ye made-to-visit, m.	*hiphkadtem*	הִפְקַדְתֶּם	2
ye-made to-visit, f.	*hiphkadten*	הִפְקַדְתֶּן	2
we-made-to-visit.	*hiphkadnu*	הִפְקַדְנוּ	1

The Participle Pahul.

Singular Number.		
visited-diligently, Masc.	*mepukkad*	מְפֻקָּד
visited-diligently, Fæm.	*mepukkadah* or *mepukkedeth*	מְפֻקָּדָה or מְפֻקֶּדֶת

Plural Number.		
visited-diligently, Masc.	*mepukkadim*	מְפֻקָּדִים
visited-diligently, Fæm.	*mepukkadoth*	מְפֻקָּדוֹת

Observations on Puhal.

Sometimes in the Præter Tense the double *Dageſh* is wanting in the second Radical Letter, as הֹרַג *hor. g*, he-was-slain. Of this Conjugation is the irregular Verb אֻמְלַל *Umlal*, he-languished, *Hoſea* 4. 3. The Future Tense is sometimes destitute of *Dageſh*, as יְבֹרַךְ *Jeborach*, he-shall-be-blessed, and so the Participle *Pahul* מְבֹרָךְ *Meborach*. The Imperative Tense is wanting. The Participle *Benoni* is very seldom used.

CHAP.

The Participle Benoni.

Singular		Number.
making-to-viſit, maſc.	*maphkid*	מַפְקִיד
making-to-viſit, fæm.	*maphkidah* or *maphkideth*	מַפְקִידָה or מַפְקִידֶת

Plural		Number.
making-to-viſit, maſc.	*maphkidim*	מַפְקִידִים
making-to-viſit, fæm.	*maphkidoth*	מַפְקִידוֹת

Obſervations on Hiphil.

In the Præter Tenſe it is to be remarked that the Characteriſtick ה *He* is ſometimes pointed with *Segol* (ֶ), and that is when a Root begins with a Gutturral Letter, as הֶאֱמִין *heemin*, he-believed. In the Future Tenſe ה *He* the Mark of the Conjugation is caſt away by reaſon of the Characteriſtick Mark of the Tenſe, and ſo in the Participle, (as above in the Obſervations on *Niphal*). The Imperative hath often times ה *He* paragogick, and then it is written with *Chireck*-long in the laſt Syllable ſave one, as הַפְקִידָה *haphkidah*, make-thou-to-viſit, Maſculine. Note that ſometimes words are written defectively without י *jod* between the two laſt Radicals, as הִפְקֵד *hiphkid*, &c.

The Future Tenſe.

Singular		Number.	Perſ.
he-ſhall-make-to-viſit.	*japhkid*	יַפְקִיד	3
ſhe-ſhall-make-to-viſit.	*taphkid*	תַּפְקִיד	3
thou-ſhalt-make-to-viſit, m.	*taphkid*	תַּפְקִיד	2
thou-ſhalt-make-to-viſit, f.	*taphkidi*	תַּפְקִידִי	2
I-ſhall-make-to-viſit.	*aphkid*	אַפְקִיד	1

Plural		Number.	
they-ſhall-make-to-viſit, m.	*japhkidu*	יַפְקִידוּ	3
they-ſhall-make-to-viſit, f.	*taphkedenah*	תַּפְקֵדְנָה	3
ye-ſhall-make-to-viſit, m.	*taphkidu*	תַּפְקִידוּ	2
ye-ſhall-make-to-viſit, f.	*taphkedenah*	תַּפְקֵדְנָה	2
we-ſhall-make-to-viſit.	*naphkid*	נַפְקִיד	1

The Imperative Tenſe.

Singular		Number.	Perſ.
make-thou-to-viſit, m.	*haphked*	הַפְקֵד	2
make-thou-to-viſit, f.	*haphkidi*	הַפְקִידִי	2

Plural		Nu nber.	
make-ye-to-viſit, m.	*haphkidu*	הַפְקִידוּ	2
make-ye-to-viſit, f.	*haphkedenah*	הַפְקֵדְנָה	2

The Infinitive Tenſe.

to-make-to-viſit.	*haphkid* or *haphked*	הַפְקִיד or הַפְקֵד

The

The Future Tenſe.

Singular		Number.	Perſ.
he-ſhall-be-made-to-viſit.	*jophkad*	יִפָּקֵד	3
ſhe-ſhall-be-made-to-viſit.	*tophkad*	תִּפָּקֵד	3
thou-ſhalt-be-made-to-viſit, m.	*tophkad*	תִּפָּקֵד	2
thou-ſhalt-be-made-to-viſit, f.	*tophkedi*	תִּפָּקְדִי	2
I-ſhall-be-made-to-viſit.	*ophkad*	אִפָּקֵד	1

Plural		Number.	
they-ſhall-be-made-to-viſit. m.	*jophkedu*	יִפָּקְדוּ	3
they-ſhall-be-made-to-viſit, f.	*tophkadnah*	תִּפָּקַדְנָה	3
ye-ſhall-be-made-to-viſit, m.	*tophkedu*	תִּפָּקְדוּ	2
ye-ſhall-be-made-to-viſit, f.	*tophkadnah*	תִּפָּקַדְנָה	2
we-ſhall-be-made-to-viſit.	*nophkad*	נִפָּקֵד	1

The Infinitive Tenſe.

to-be-made-to-viſit.	*hophked*	הִפָּקֵד

The Participle Pahul.

Singular		Number.
made-to-be-viſited, Maſc.	*muphkad*	מְפֻקָּד
made-to-be-viſited, Fæm.	*muphkadah* or *muphkedeth*	מְפֻקָּדָה or מְפֻקֶדֶת

CHAP. XIII.

Of the Paſſive of the third Conjugation, called Hophal.

THe third Conjugation in the Paſſive Voice is called *Hophal*, and it is diſtinguiſhed from *Hiphil* by the ſhort (ֻ) *o Kametz-chatuph* put below the Characteriſtick ה *He*, as הָפְקַד *hophkad*, he-was-made-to-viſit.

The Paſſive of the third Conjugation, called Hophal.

The Præter Tenſe.

Singular		Number.	Perſ.
he-was-made-to-viſit.	*hophkad*	הָפְקַד	3
ſhe was-made-to-viſit.	*hophkedah*	הָפְקְדָה	3
thou-waſt-made-to-viſit,m.	*hophkadta*	הָפְקַדְתָּ	2
thou-waſt-made-to-viſit, f.	*hophkadt*	הָפְקַדְתְּ	2
I-was-made-to-viſit.	*hophkadti*	הָפְקַדְתִּי	1

Plural		Number.	
they-were-made-to-viſit.	*hophkedu*	הָפְקְדוּ	3
ye-were-made-to-viſit, m.	*hophkadtem*	הָפְקַדְתֶּם	2
ye-were-made-to-viſit, f.	*hophkadten*	הָפְקַדְתֶּן	2
we-were-made-to-viſit.	*hophkadnu*	הָפְקַדְנוּ	1

The

CHAP. XIV.

Of the fourth Conjugation, called Hithpahel.

THe fourth Conjugation is called *Hithpahel*, and it's Mark is the Characteriſtick הִתְ *hith*, prefixed to the Radical Letters, and its ſignification moſt frequently is Reciprocal, as הִתְפַּקֵּד *hithpakked*, he-viſited-himſelf; though ſometimes Frequentative, as הִתְהַלֵּךְ *hithhallech*, he-went-often; and ſometimes it hath the ſimple ſignification of *Kal*, as הִתְחַנֵּן *hithchannen*, he-ſupplicated. Sometimes likewiſe this Conjugation doth denote a falſe Diſſimulation, as from חָלָה *Chalah*, he-was-ſick, comes הִתְחַלָּה *hithchalleh*, he-made-himſelf-ſick, or he-feigned-himſelf-to-be-ſick.

The fourth Conjugation, called Hithpahel.

The Præter Tenſe.

Singular		Number.	Perſ.
he-viſited-himſelf.	*hithpakked*	הִתְפַּקֵּד	3
ſhe-viſited-herſelf.	*hithpakkedah*	הִתְפַּקְּדָה	3
thou-viſited'ſt-thy-ſelf, m.	*hithpakkadta*	הִתְפַּקַּדְתָּ	2
thou-viſited'ſt-thy-ſelf, f.	*hithpakkadt*	הִתְפַּקַּדְתְּ	2
I-viſited-my-ſelf.	*hithpakkadti*	הִתְפַּקַּדְתִּי	1

Plural

made-to-be-viſited, Maſc. *muphkadim*	מֻפְקָדִים
made-to-be-viſited, Fæm. *muphkadoth*	מֻפְקָדוֹת

Obſervations on Hophal.

Here is to be noted, That ſometimes the ſhort (ו) *Kibbutz* is put under the Characteriſtick ה *He*, inſtead of *Kametz-chatuph*, as הֻשְׁלְכָה *huſhlach*, he-was-caſt-forth.

Note that a Root beginning with a Guttural Letter hath *Chateph-kametz* under it inſtead of *Sheva*, as הֳחָרְבָה *hochoramah*, ſhe-was-deſolate.

CHAP.

Plural		Number. Perf.
viſit-ye-your-ſelves, m.	*hithpakkedu*	הִתְפַּקְּדוּ 2
viſit-ye-your-ſelves, f.	*hithpakkedenah*	הִתְפַּקֵּדְנָה 2

The Infinitive Tenſe.

to-viſit himſelf.	*hithpakked*	הִתְפַּקֵּד

The Participle.

Singular		Number.
viſiting-himſelf.	*mithpakked*	מִתְפַּקֵּד
viſiting-herſelf	*mithpakkedah* or *mithpakkedeth*	מִתְפַּקֵּדָה or מִתְפַּקֶּדֶת

Plural		Number.
viſiting-themſelves, m.	*mithpakkedim*	מִתְפַּקְּדִים
viſiting-themſelves, f.	*mithpakkedoth*	מִתְפַּקְּדוֹת

Obſervations on Hithpael.

In this Conjugation it is to be obſerved, That the Figure *Metatheſis* is made of the Letter ת *Thau*, when the firſt Radical Letter is ז *Zain*, ס *Samech*, צ *Tzade*, or שׁ *Shin*, for then it is put after them, as הִשְׁתַּבַּח *hiſhtabbach*, he-praiſed-him-ſelf, inſtead of הִתְשַׁבַּח *hithſhabbach*:

Plural		Number.	Perſ.
they viſited themſelves.	*hithpakkedu*	הִתְפַּקְּדוּ	3
ye-viſited-your-ſelves,m.	*hithpakkadtem*	הִתְפַּקַּדְתֶּם	2
ye-viſited-your-ſelves, f.	*hithpakkadten*	הִתְפַּקַּדְתֶּן	2
we viſited-our-ſelves.	*hithpakkadnu*	הִתְפַּקַּדְנוּ	1

The Future Tenſe.

Singular		Number.	Perſ.
he-ſhall-viſit-himſelf.	*jithpakked*	יִתְפַּקֵּד	3
ſhe-ſhall-viſit-herſelf.	*tithpakked*	תִּתְפַּקֵּד	3
thou-ſhalt-viſit-thy-ſelf,m.	*tithpakked*	תִּתְפַּקֵּד	2
thou-ſhalt-viſit-thy-ſelf, f.	*tithpakkedi*	תִּתְפַּקְּדִי	2
I-ſhall-viſit-my-ſelf.	*ethpakked*	אֶתְפַּקֵּד	1

Plural		Number.	
they-ſhall-viſit-themſelves,m.	*jithpakkedu*	יִתְפַּקְּדוּ	3
they-ſhall-viſit-themſelves,f.	*tithpakkedenah*	תִּתְפַּקֵּדְנָה	3
ye-ſhall-viſit-your-ſelves,m.	*tithpakkedu*	תִּתְפַּקְּדוּ	2
ye-ſhall-viſit-your-ſelves,f.	*tithpakkedenah*	תִּתְפַּקֵּדְנָה	2
we-ſhall-viſit-our-ſelves.	*nithpakked*	נִתְפַּקֵּד	1

The Imperative Tenſe.

Singular		Number.	Perſ.
viſit-thou thy-ſelf, m.	*hithpakked*	הִתְפַּקֵּד	2
viſit-thou-thy-ſelf, f.	*hithpakkedi*	הִתְפַּקְּדִי	2

Plural

CHAP. XV.

Of the Servile Letters.

THe Hebrew Letters are divided into Radical and Servile, the Radix or the Root, for the most part, is the third Person Singular of the Præter Tense, consisting only of Radical Letters, and commonly of three, as פָּקַד *Pakad*, he-visited, לָמַד *Lamad*, he-learned, *&c.* Now from the Root are formed Tenses, Persons, and Verbal Nouns, by the addition of some Servile Letter or Letters, before, after, or between the Radical Letters, (as will appear more plainly below).

(The Servile Letters are Eleven in number, contained in these three memorial words אֵיתָן מֹשֶׁה וְכָלֵב *Ethan*, *Mosheh*, *Vecaleb*, and they are called Servile, not because they are always Servile, (for they of themselves do sometimes make up Roots, as הָיָה *hajah*, he was, נָתַן, *nathan*, he-gave) but because they are sometimes Servile, and they only are Servile, the other Eleven, *viz.* חֶסֶד גֵּט וְעַף קָצַר which for Memories sake are called *Chesed*, *Get*, *Zagnaph*, *Katzar*, being always Radical, and never Servile.

bithſhabbach: So הִסְתַּתֵּר *hiſtatter*, he-hid-himſelf, inſtead of הִתְסַתֵּר *bithſatter*, &c. Note alſo, That when it follows after ז *Zain*, it is changed into ד *Dalteh*, and after צ *Tzade*, into ט *Teth*, as הִזְדַּמֵּן *hizdammen*, he-prepared-himſelf, הִצְטַדֵּק *hitztaddek*, he-juſtified-himſelf, *&c.* Sometimes likewiſe ת *Thau* is contracted by *Dageſh*, as הִטַּהֲרוּ *hittaharu*, they-purified themſelves, inſtead of הִתְטַהֲרוּ *hithtaharu*, Ezra 6. 20.

Thus are all the Conjugations through all Tenſes, with Obſervations thereon, moſt largely deſcribed, after which manner are all perfect Verbs declined; that is to ſay, ſuch Verbs as keep their three Radical Letters through all Conjugations and Tenſes. It remains now to ſpeak of the Anomalies or Imperfect Verbs, (which loſe one, and ſometimes two of their Radical Letters, and that chiefly in the Future, Imperative, and Infinitive Tenſes). But becauſe Brevity and Facility is intended, and the Learner not overlong to be detained from the *Praxis*, to treat of them at large will at this time be omitted; (there being a Deſign hereafter, if this firſt *Eſſay* find acceptance, to publiſh not only ſome other profitable Hebrew Tracts, but alſo a more accurate Grammar Inſtitution); at the preſent let this Table ſuffice, wherein all the Anomalous Verbs are formed in *Kal*, and accordingly may be carried through the reſt of the Conjugations.

CHAP.

ג The Letter ג *Gimel* is always Radical, and never Servile.

ד The Letter ד *Daleth* is always Radical in the Hebrew, but in the Chaldee Dialect it is often Servile, noting sometimes the Genitive Case, and sometimes the Relative Pronoun, *Who*, *What*, or *Which*.

ה The Letter ה *He* is Servile; First, Being prefixed to a Participle, it signifies *who*, or *which*, as a Relative; as הַפֹּקֵד *happoked*, who-visiting. Secondly, It is Demonstrative, importing *this* or *that*, as הַבַּיִת *habbajith*, this house. Thirdly, It has an Interrogative significancy, as הַאֲנִי *haani*, what I? Fourthly, ה *He* is the Formative of the Conjugation *Hiph.* and *Hoph.* in the Præter, Imperative, and Infinitive Tenses: It is likewise the Mark of the Imperative and Infinitive *Niph*; and being joyned with ת *Thau* in the Syllable הִת *hith*, it is the Characteristick Note of the Conjugation *Hithpaël.* Fifthly, ה *He* at the beginning forms *Hëëmantique Nouns*, as הַשֶּׂכֶל *haſcbel*, the-mind, from שָׂכַל *Sachal.* At the end, as יְשׁוּעָה *Jeſhugnah*, Salvation, from יָשַׁע *Jaſhang*, at the beginning and end, as הַצָּלָה *hatz-tzalah*, Deliverance, from נָצַל *Natzal.* Sixthly, ה *He* at the end is the sign of the Fæminine Gender both in Nouns and Verbs, as תּוֹרָה *Torah*, a-law, פָּקְדָה *Pakedah*, she-visited. Seventhly, It is sometimes *Paragogick*, and added, *ex abundanti*, over and above for Ornament sake, as פָּקְדָתָה *pakdtah*, instead of פָּקְדָה *Pakdta.*

ו The

A Compendious Explanation of the Servile Letters, in their ſeveral ſervile Uſes, Alphabetically ſet down.

א The Letter א *Aleph* is Servile, Firſt, In that it is the Formative of the firſt Perſon ſingular of Future Tenſes, as אֶפְקֹד *Ephkod*, I-will-viſit,&c. Secondly, It formeth *Heëmantique* Nouns from Roots (that is, א *Aleph* being one of the Letters contained in the Memorial word הָאֲמָנְתִי *heëmanti*, every Letter of which doth form Nouns from Roots, which Nouns are therefore called *Heëmantique Nouns*) as אֶצְבַּע *Etzbang*, a-finger, from the Root צָבַע *Tzabang*. Thirdly, It is ſometimes put at the end of Nouns inſtead of ה *He*, as מַטְּרָא *Mattera*, a-Priſon, for מַטָּרָה. Fourthly, א *Aleph* is ſometimes *Paragogick*, and added to the ends of words for ornament ſake, as פָּקְדוּא *Pakedu*, they-viſited.

ב The Letter ב *Beth* is Servile at the beginning of a word, importing *in*, *by*, *with*, *for*, &c. as the Context will allow, as בְּרֵאשִׁית *Breſhith*, In-the beginning. It is often put before the Infinitive Tenſe, importing when a thing *Is done*, or *In doing*, as בִּפְקֹדוֹ *Biphkedo*, In-him-viſiting, that is, when-he-viſited. ב *Beth* often takes to it ſelf the *Affixes*, as בּוֹ *Bo*, In-him, בָּךְ *Becha*, In-thee, בָּהֶם In-them, *&c.*

ג The

ז &c The Letters ז *Zain*, ח *Cheth*, ט *Teth*, are always Radical.

י The Letter י *Jod*, firſt ſerves, being put before the Radicals to form the firſt Perſon both Singular and Plural of Future Tenſes. Secondly, י *Jod* put between the two laſt Radical Letters is the Characteriſtick Mark of the Conjugation *Hiph*, (all which may be obſerved above in the formation of thoſe Tenſes). Thirdly, Verbs having ו *Vau* for their ſecond Radical Letter, do change ו *Vau* into י *Jod* in the Conjugation *Hiph*, as הֵקִים *hekim*, from קוּם *Kum*, he-aroſe. Fourthly, Verbs having ה *He* for their third Radical, do change ה *He* into י *Jod*, in the ſecond Perſon of both Numbers, as גָּלִיתָ *Galita*, גָּלִיתֶם *Galitem*, from the Root גָּלָה *Galah*, he-revealed. Fifthly, י *Jod* in the middle formeth *Hëëmantique Nouns*, as גַּלִּיז *Gnalliz*, very-joyful, from גָּלַז *Gnalaz*. At the beginning it forms proper Names, as יַעֲקוֹב *Jagnakob*, vulg. *Jacob*, from עָקַב *Gnakab*. And Appellative Names, as יִצְהָר *Jitzhar*, Oil, from צָהַר *Tzahar*. At the end it formeth Numeral Names, as שֵׁנִי *Sheni*, the ſecond, שְׁלִשִׁי *ſhilleſhi* the-third, &c. And National Names, as עִבְרִי *Gnibri*, An-Hebrew, and Fæm. עִבְרִיָּה *Gnibrith*, or עִבְרִיָּה *Gnibrijah*, An-Hebrewes. Sixthly, י *Jod* after the Radicals formeth the ſecond Perſon ſingular Fæminine of the Future and Imperative Tenſes, (as is ſeen above in the formation of thoſe Tenſes). Seventhly, י *Jod* affixed to the end of a word notes the Pronoun of the firſt Perſon ſingular, as דְּבָרִי *Debari*, my-word. Laſtly, י *Jod* at the end of a word is *Paragogick*, as תִּמָּלְאִי *Timmalei*, thou-ſhalt-be-filled, inſtead of תִּמָּלֵא *Timmale*.

כ The

ו The Letter ו *Vau* is Servile; First, At the beginning of a word it notes the Copulative Conjunction *And*, and ſometimes *Or*, *Both*, *But*, *Alſo*, &c. Secondly, It is Converſive, that is, ו *Vau* with *Sheva* below it prefixed to a word of the Præter Tenſe, doth often turn the word into the ſignificancy of the Future; and ו *Vau* with *Pathach* below it doth often turn the Future into the ſignificancy of the Præter Tenſe, as וְהָיָה *Vehajah*, and-he-ſhall-be, as if it were the Future, וַיְהִי *Vajhi*, and-he-was, as if it were the Præter Tenſe. Thirdly, ו *Vau-Cholem* following the firſt, ſecond, or third Servile Letter in a word, doth ſhew the firſt Radical Letter to be deficient, and that it is י *Jod*; for Roots having י *Jod* for their firſt Radical, do change י *Jod* into ו *Vau-Cholem*, in the Conjugations *Niph*, *Hiph*, and *Hoph*; as from יָשַׁב *Jaſhab* comes נוֹשַׁב *Noſhab*, הוֹשַׁב *Hoſhab*, &c. So likewiſe in *Hëëmantique Nouns*, formed from Roots, whoſe firſt Radical Letter is י *Jod*, that י *Jod* is turned into ו *Vau Cholem*; as מוֹשָׁב *Moſhab*, a Seat, from the Root יָשַׁב *Jaſhab*, he ſate. Fourthly, ו *Vau-Cholem* is always taken in before the final Terminations of the Præter Tenſes, in the firſt and ſecond Perſons, both Singular and Plural, of ſuch Verbs as double their ſecond Radical Letter, as סַבּוֹתָ *Sabbota*, thou-haſt-incompaſſed, from סָבַב *Sabab*. Sixthly, ו *Vau-Shurek* immediately after the Radicals, formeth the third perſon Plural of the Præter and Future Tenſes, and the ſecond perſon Plural of the Future and Imperative Tenſes, all which is ſeen above in the formation of thoſe Tenſes. Sixthly, ו *Vau-Cholem* affixed to the Radicals, noteth the Pronoun of the third Perſon ſingular Maſculine, as דְּבָרוֹ *Deboro*, his word. &c.

Participles, except those of *Kal* and *Niphal*, (as is seen above). Sixthly, It serves as an Affix several ways, chiefly importing the Pronouns of the third person plural, as דְּבָרָם *Debaram*, their-word, &c.

נ The Letter נ *Nun* is Servile, First, At the beginning of words before the Radicals, it is the Mark of *Niph.* both in the Præter Tense and in the Participle *Benoni*. Secondly, It noteth the first person of the Future Tense through all the Conjugations. Thirdly, נ *Nun* is servile, when at the end of Verbs it is joyned with ה *He* and ו *Vau*, in the Syllable נָה *Nah*, and נוּ *Nu*: *Nah* noteth the second person plural Fæminine of the Imperative, and the second and third persons plural Fæminine of the Future Tenses through all the Conjugations. *Nu* noteth the first person plural of the Præter Tense through all the Conjugations, (as is seen before in the formation of those Tenses). Fourthly, נ *Nun* is often *Paragogick*, and added to the end of such persons which end in וּ *u*, and יִ *I*, as פָּקְדוּן *Pakedun*, פִּקְדִין *Pikdin*, instead of פָּקְדוּ *Pakedu*, פִּקְדִי *Pikdi*. Fifthly, נ *Nun* is *Hëemantique* at the beginning of words, and so it formeth chiefly Proper Names, as נַפְתָּלִי *Napthali*, from פָּתַל *Pathal*, and at the end of words, and so formeth Appellative Names, as שִׁבָּרוֹן *Shibbaron*, a Breach, from שָׁבַר *Shabar*. Sixthly, נ *Nun* is an Affix several ways, (which see above in the Table of Affixes.)

ס The Letter ס *Samech* is always Radical, only sometimes it is put for the Letter שׂ *Sin*, and sometimes the Letter שׂ *Sin* is put for it.

ע &c.

כ The Letter כ *Caph* at the beginning of a word ſerves as a Note of Similitude, importing *As*, *Like-as*, *Even-as*, *According*, *So*, *Alſo*, &c. as כַּאֲנִי *Caàni*, As-I. It is likewiſe put before Verbs of the Infinitive Tenſe, after the ſame manner that ב *Beth* is, being one of the Letters בְּכָלָם *Bachlam*, (which ſee above in the Obſervations on *Kal*). In the middle of a word כ *Caph* is always Radical: At the end of words, as an Affix, it noteth the Pronoun of the ſecond Perſon ſingular, as דְּבָרֶךָ *Debarech*, thy-word. See the Table of Affixes, Chap. VII.

ל The Letter ל *Lamed* is Servile only at the beginning, importing *To*, *Unto*, *For*, *&c.* as לְמִי *lemi*, to-whom. Secondly, It is a note of the Dative, and ſometimes Genitive and Accuſative Caſe. Thirdly, It is frequently joyned to the Infinitive Tenſe, as לִפְקֹד *Lipbkod*, to-viſit. Fourthly, It takes Affixes to it ſelf, after the manner of Nouns, as לְךָ *Lechà*, to-thee, לָהֶם *Lahem*, to-them, *&c.*

מ The Letter מ *Mem* is Servile, Firſt, At the beginning of words, when it is put for the Prepoſition מִן *Min*, from, as מִבּאֵר *Mibbor*, from-the-pit, where the נ *Nun* is compenſated by a double *Dageſh* in ב *Beth*. Secondly, It is a Note of Compariſon, as (*It is better to truſt in the Lord*) מִבְּטֹחַ *Mibbetoach*, then-to-confide (In-men) where מ *Mem* noteth Compariſon. Thirdly, It is put before the Infinitive Tenſe, as מִפְקֹד *Mipbkod*, from-viſiting. Fourthly, At the beginning it formeth *Hëëmantique Nouns*, as מִזְמוֹר *Mizmor*, a Pſalm, from זָמַר *Zimmer*. Fifthly, It is the formative of all the Par-

Caſt off the Serviles, and if three remain
The true Root of the word theſe three contain:
But if two Letters only can be ſeen,
Put נ Nun *or* י Jod *before, or* ו Vau *between,*
Or place ה He *after, or the ſecond double,*
So may you find moſt Roots without more trouble.

If Serviles gone but One to ſtay you find,
Place one of נִי Ni *before, of* הֵן Hen *behind.*

ע &c. The Letters ע *Gnain*, פ *Pe*, צ *Tzade*, ק *Koph*, ר *Reſh*, are always Radical.

ש The Letter ש *Shin* is only Servile at the beginning of a word, when it is put for the Pronoun אֲשֶׁר *Aſher*, (out of which it is taken) importing *who, which, becauſe*, &c. as שֶׁעָלוּ *Shegnalu*, who, or they-who-aſcended. שֶׁקָּמְתָּ *Shekamta*, Becauſe-thou-didſt-ariſe, *&c.*

ת The Letter ת *Thau* is Servile, Firſt, In that at the beginning it is the formative of divers perſons in the Future Tenſe, as תִּפְקֹד *Tiphkod*, תִּפְקְדִי *Tiphkedi*, תִּפְקְדוּ *Tiphkedu*, תִּפְקֹדְנָה *Tiphkodenah*, and ſo through the other Conjugations. Secondly, ת *Thau* at the end of words doth ſerve to form many perſons of the Præter Tenſe through all the Conjugations, as פָּקְדָה *Pakadta*, פָּקַדְתָּ *Pakadt*, פָּקַדְתִּי *Pakadti*, פָּקַדְתֶּם *Pakadtem*, פָּקַדְתֶּן *Pakadetn*, &c. Thirdly, ת *Thau* at the end of a word forms the Fæminine Gender, both in Nouns and Participles, as תּוֹרָת *Toràth*, a-Law; פֹּקֶדֶת *Pokedeth*, viſiting, Fæm. Fourthly, ת *Thau* at the beginning of words formeth *Hëëmantique Nouns*, as תַּלְמִיד *Talmid*, a-Scholar, from לָמַד *lamad*, he-learned; and at the end of words, as מַלְכוּת *Malcuth*, a-Kingdom, from מָלַךְ *Malach*, he-reigned.

Thus are all the Servile Letters explained, the diligent obſerving of which will conduce much to the reducing of derivative words to their proper Roots. And for the more facility, take notice of theſe brief ſubſequent Rules, penned by a skilful Hebrician, *viz.*

Ca

Caſt off the Serviles, and if three remain
The true Root of the word theſe three contain:
But if two Letters only can be ſeen,
Put נ Nun *or* י Jod *before, or* ו Vau *between,*
Or place ה He *after, or the ſecond double,*
So may you find moſt Roots without more trouble.
If Serviles gone but One to ſtay you find,
Place one of נִי Ni *before, of* הֶן Hen *behind.*

ע &c. The Letters ע *Gnain*, פ *Pe*, צ *Tzade*, ק *Koph*, ר *Reſh*, are always Radical.

ש The Letter ש *Shin* is only Servile at the beginning of a word, when it is put for the Pronoun אֲשֶׁר *Aſher*, (out of which it is taken) importing *who*, *which*, *becauſe*, &c. as שֶׁעָלוּ *Shegnalu*, who, or they-who-aſcended. שֶׁקָּמְתָּ *Shekamta*, Becauſe-thou-didſt-ariſe, *&c.*

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Thus are all the Serile Letters explained, the diligent obſerving of which will conduce much to the reducing of derivative words to their proper Roots. And for the more facility, take notice of theſe brief ſubſequent Rules, penned by a skilful Hebrician, *viz.*

Caſe

Of Denying. As לֹא *lo*, אַל *Al*, אַיִן *Ajin*, and in Construction אֵין *En*, בַּל *Bal*, בְּלִי *Beli*, בִּלְתִּי *Bilti*, Not, &c.

Of Affirming. As כֵּן *Chen*, So. אָמְנָה *Omnah*, אָמְנָם *Omnam*, אַךְ *Ach*, אַבָל *Achal*, אוּלָם *Ulam*, verily, truly, indeed, &c.

Of Interrogation. As הֲלֹא *Halo*, What-not? לָמָּה *lammah*, מַדּוּעַ *Madduang*, why? אֵיךְ *Ech*, אֵיכָה *Echah*, how? &c.

Of Similitude. As כְּמוֹ *Chemo*, as, like-as. כֵּן *Chen*, כֹּה *Coh*, so, thus, &c.

Of Quality. As רֵיקָם *Rekam*, emptily, voidly. שָׁוְא *Shave*, vainly, in-vain. חִנָּם *Chinnam*, Gratis, freely, undeservedly. לְאַט *leat*, slowly, softly.

Of Comparing. As יוֹתֵר *Jother*, more, moreover, above, &c.

Of Vehemency. As מְאֹד *Meod*, greatly, exceedingly, מְאֹד מְאֹד *Meod Meod*, Greatly greatly, that is, Very greatly, &c.

Of Doubting. As אֻלַי אוּלַי *Ulai*, perhaps. אִם *Im*, whether or no, פֶּן *Pen*, lest that, &c.

Of Quantity. As מְעַט *Megnat*, a-little. רַב *Rab*, much, &c.

Of Separation. As לְבַד *lebad*, apart, alone, &c.

Of Congregating. As יַחַד *Jachad*, יַחְדָּו *Jachdav*, together, &c.

Of

CHAP. XVI.

Of Particles Indeclinable, viz. *Adverbs, Prepoſitions, Conjunctions, and Interjections, which are Indeclinable, becauſe they have neither Gender, Number, nor Perſon.*

Adverbs, are

Of Place. As פֹּה *Po*, פֹּהּ *Poh*, here, hither. שָׁם *Sham*, there. שָׁמָּה *Shammah*, thither. מִשָּׁם *Miſh-ſham*, from-thence, תּוֹךְ *Toch*, within, the-midſt. אֵיבְ *Ech*, אֵיכָה *Echah*, אֵיכֹה *Echoh*, אַי *E*, אַיֵּה *Ajjeh*, where. חוּץ *Chutz*, without, abroad. הֲלוֹם *Halom*, hither, here, hence. מֵאַיִן *Meajin*, from-thence. אָן *An*, אָנָה *Anah*, whither. הֵנָּה *hennah*, hither, *&c.*

Of Time. As מָתַי *Mathai*, when. אָז *Az*, אָזַי *Azai*, then. עַד *Gnad*, until, עַד־מָה *Gnad-mah*, עַד־אָן *Gnad-an*, until-when, how-long. עַד־אֲשֶׁר *im*, עַד־כִּי *Gnad-chi*, until, until-that. תְּמוֹל *Temol*, אֶתְמוֹל *Ethmol*, yeſterday. אֶמֶשׁ *Emeſh*, laſt-night. שִׁלְשׁוֹם *Shilſhom*, three-days-ago. עוֹד *Gnod*, yet. טֶרֶם *Terem*, before. תָּמִיד *Tamid*, continually. נָא *Na*, עַתָּה *Gnattah*, now. פִּתְאוֹם *Pithom*, preſently, by-and-by, *&c.*

Of

Round-about. עַל *Gnal*, over, upon, by, עֵבֶר *Gneber*, beyond, the-other-side. עִם *Gnim*, with. תַּחַת *Tachat*, under, for, &c.

Note that most of these Prepositions have the Affixes adjoyned to them.

Conjunctions.

וְ *Vau*, and. גַּם *Gam*, אַף *Aph*, also, yes. אוֹ *O*, or. אַךְ *Ach*, but, nevertheless. אִם *Im*, if. כִּי *Chi*, for, because. אִלּוּ *Illu*, לוּ *lu*, if. לוּלֵי *lule*, except. עֵקֶב *Gnekeb*, for, because. יַעַן *Jagnan*, for, therefore, אֲשֶׁר *Asher*, that, because, &c.

Interjections, are

Of Demonstration. As הֵן *hen*, הִנֵּה *hinneh*, הֵא *he*, lo, behold; and with Affix הִנְּךָ *hinnecha*, behold-thou, &c.

Of Exhorting and Beseeching. As נָא *Na*, אָנָּא *Anna*, אָנָּה *Annah*, Go-to, I-beseech, I-pray, &c.

Of Wishing. As לְוַא לוּא לוּ *lu*, אַחְלֵי *Achaleh*, אַחֲלַי *Achalai*, would-that, I wish, &c.

Of Sorrowing. As הִי *hi*, אַי *Ai*, אֲבוֹי *Aboi*, הוֹי *hui*, הוֹ *ho*, אוֹי *Oi*, אוֹיָה *Ojah*, Wo, Alas. הֶאָח *hah*, אָהָה *ah*, אֲהָהּ *Ahah*, Ah, Alas. אָח *Ach*, Alas. *Ezech.* 6. 11.

Of Calling. As, הוֹי *hoi*, O.

Of Rejoycing. As הֶאָח *heach*, Aha.

Of Number. { As אַחַת *Achat*, Once. שֵׁנִית *Shenith*, Secondly, the second time. שְׁלִשִׁית *Shelishith*, Thirdly, &c.

National. { As עִבְרִית *Gnibrith*, Hebraically, or in the Hebrew-Language. אַרַמִּית *Arammith*, Syriacally, or, in the Syrian-Language, &c.

Note that some few of these Adverbs have Affixes joyned to them, as אֵין *En*, Not, אֵינִי *Eni*, Not-I, אֵינְךָ *Enecha*, Not-thee. כְּמוֹ *Chemo*, as כְּמוֹהוּ *Chemohu*, As-he. כָּמוֹךָ *Camocha*, As-thou. כָּמוֹנִי *Camoni*, As-I. כְּמוֹהֶם *Chemohem*, As-them. אַיֵּדֶּה *Ajjeh*, where? אַיֶּכָּה *Ajjecha*, where-thou? &c.

Prepositions.

אֶל *El*, אֵלַי *Eli*, to, towards. אֵת *Eth*, with. אַחַר *Achar*, אַחֲרֵי *Achare*, after. אֶצֶל *Etzel*, Nearby, besides, with. בֵּין *Ben*, between. בְּלֹא *Belo*, בְּלִי *Beli*, בִּלְתִּי *Bilti*, בִּלְעֲדֵי *Bilgnade*, without, besides. בַּעַד *Begnad*, for. בִּגְלַל *Biglul*, בַּעֲבוּר *Bagnabur*, for, because-of, by-reason-of. הָלְאָה *holeah*, further, beyond. זוּלַת *Zulath*, besides, except. חוּץ *Chutz*, חוּצָה *Chutzah*, without. חֶלֶף *Cheleph*, for. לִפְנֵי *liphne*, before. לְנֶגֶד *legnummath*, over-against. לְכִי *lechi*, according, like-as. לְבַד *lebad*, alone. לְמַעַן *lemagnan*, that, because-of, for. מִן *Min*, מִנִּי *Minni*, מִנֶּי *Minne*, from, out-of. מוּל *Mul*, over-against. מִפְּנֵי *Miphne*, because-of. נֶגֶד *Neged*, before, In-presence-of. נוֹכַח *Nochach*, over-against. סָבִיב *Sabib*, Round-

מִזְמוֹר A-Pſalm, or Song, is an *Hèèmantique Noun* ſing. Maſc. מ being the Formative from the Root זָמַר he-cut-off, whence in *Pihel* זִמֵּר he-did-ſing, there being Artificial Cuts-off, or Breaks, in the Muſical Science.

לְדָוִד To-*David*, or Of-*David*, for ל here may be the ſign of the Genitive Caſe, דָּוִד *David*, loving, or beloved, the name of the beloved Pſalmiſt, from the Root דוד A-friend, a-lover, a-beloved-one.

יְהוָה † *Jehovah*, is the glorious Proper Name of God, incommunicable to any Creature, holding forth his Self-exiſtency from the Root הָיָה or הָוָה he-was, he-is, *&c.* and his Eternity, the Letters of the word denoting All times, preſent, paſt, and to come, according to St. *John*'s Salutation to the Churches of *Aſia*——*Grace to you, and Peace*, ἀπὸ ὁ ὢν ὁ ἦν καὶ ὁ ἐρχόμενος, from him, who-Is, who-Was, and who Is-to-come, *Rev.* 1. 4.

† Note that this word conſiſteth only of Quieſcent Letters, or Letters of reſt, (as the Hebrews call them) ſhewing that there is no reſt till we come to *Jehovah*, and that in him we may ſafely and ſecurely reſt. *Leigh*'s *Crit. Sacr. pag.* 56.

רֹעִי Feeding-me, my-Paſtor, or my-feeding-One, is the Participle *Benoni* ſing. Maſc. from the Root רָעָה he-did-feed, in Partic. *Ben.* רֹעֶה, and with the Affix of the firſt perſon ſing י my, or me, (ה being cut off) רֹעִי my-Paſtor, or my-Feeder.

CHAP. XVII.

An Engliſh Interlineation of the Twenty third Pſalm, *with a Grammatical Exercitation thereon.*

PSALM בג. 23.

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר׃ Verſ. 1.
בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל־מֵי מְנוּחוֹת יְנַהֲלֵנִי׃ v. 2.
נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ׃ v. 3.
גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא אִירָא רָע כִּי־אַתָּה v. 4.
עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי׃
תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי v. 5.
כּוֹסִי רְוָיָה׃ v. 6. אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי
חַיָּי וְשַׁבְתִּי בְּבֵית יְהוָה לְאֹרֶךְ יָמִים׃

Verſe א. 1.

I-ſhall-want	not	feeding-me	The LORD	of-David	A Pſalm
אֶחְסָר׃	לֹא	רֹעִי	יְהוָה	לְדָוִד	מִזְמוֹר
. echſar	*lo*	*rogni*	*Jehovah*	*ledavid*	*mizmor*

מִזְמוֹר

מֵי Waters. Is a Noun Masc. of the Dual Number in the contracted Form, for מַיִם which is the Root.

מְנוּחוֹת Rests, or quietnesses; is plur. Fæm. from sing. מְנוּחָה which is an *Hèemantique Noun*, from the Root נוּחַ he-rested, he-was-quiet-and-still.

יְנַהֲלֵנִי He-will-lead-me. Is Fut. *Pihel.* 3 pers. sing. Masc. with the Affix נִי me, from the Root נָהַל he-did-lead, properly, he-led-softly, he-guided-along-gently.

Verse ג. 3.

in-the-beaten paths	he-will-guide-me	he-will-convert	my-Soul
בְּמַעְגְּלֵי	יַנְחֵנִי	יְשׁוֹבֵב	נַפְשִׁי
bemanggele	*janchèni*	*jeshobeb*	*naphshi*
	his-Name	because-of	of-Justice
	שְׁמוֹ :	לְמַעַן	צֶדֶק
	Shemo	*lemagnan*	*tzedek*

נַפְשִׁי My-Soul. Is a Noun sing. Com. with the Affix י my. נֶפֶשׁ the-Soul, is the Root.

יְשׁוֹבֵב He-will-convert, turn, or bring-back. Is Fut. *Pih.* 3 pers. sing. Masc. from the Irregular Verb שׁוּב he-converted, he-returned, he caused-to-come-back.

יַנְחֵנִי He-will-guide-me. Is Fut. *Hiph.* 3 pers. sing. Masc. with the Affix נִי me, (ה at the end being cast away) from the Root נָחָה in *Hiph.* הִנְחָה he-lead-along, he-guided.

בְּמַעְגְּלֵי In-beaten-paths. Is an *Hèemantique Noun* plur. Masc. with the Præfix בְּ In, from the Root עָגַל Round, whence מַעְגָּל A Circuit, a Round-path, or Beaten-way, Plur. מַעְגָּלִים and in Construction מַעְגְּלֵי Circuits, Round-beaten-paths.

צֶדֶק

לֹא Not is a negative Particle, or an Adverb of Denying.

אֶחְסַר I-ſhall-want, is Fut. *Kal.* 1 perſ. ſing. (א before the Radicals being the Formative of that Perſon in the Future Tenſe) the Root is חָסַר he-wanted, he-failed, he was deficient.

Verſe ב. 2.

he-will-make-me-ly-down	of-tender-graſs		In-paſtures
יַרְבִּיצֵנִי	דֶּשֶׁא		בִּנְאוֹת
jarbitzeni	*deſhe*		*binoth*
he-will-lead-me	of-quietneſſes	waters	over
יְנַהֲלֵנִי:	מְנוּחוֹת	מֵי	עַל
jenahaleni	*menuchoth*	*me*	*gnal*

בִּנְאוֹת In-paſtures. Is a Noun Plur. Fæm. with the Præfix בְּ in; the Root is נָוָה he-dwelt, he-inhabited; hence נָוֶה an habitation, Plur. נָוִים, and Fæm. נְאוֹת נָוֹת and נָאוֶת Sheepfolds, or Paſtures.

דֶּשֶׁא Green, or tender-Graſs, or Herb. Is a Noun ſing. Maſc. from the Root דָּשָׁא he-was-green, he-budded, or ſpringed-forth.

יַרְבִּיצֵנִי He-will-make-me-to-ly-down. Is Fut. *Hiph.* 3 perſ. ſing. Maſc. with the Affix נִי me. י Between the two laſt Radicals being the Mark of that Conjugation; and י before the Radicals, the Formative of the third Perſon Fut. the Root is רָבַץ he-did-ly-down.

עַל Over, upon, or by, is a Prepoſition, from the Root עָלָה he aſcended, he went up.

מֵי

אִירָא I-will-fear. Is Fut. *Kal.* 1 perſ. ſing. from the Root יָרֵא he feared.

רָע Evil, miſchief, malice. Is a Noun ſing. Maſc. from the Root רוּעַ he-was-evil.

כִּי For, or Becauſe, is a Cauſative Particle.

אַתָּה Thou. Is a Pronoun of the ſecond perſ. ſing. Maſc.

עִמָּדִי With-me. Is uſed after the manner of a Prepoſition, with the Affix ִי. me; the Root is עָמַד he-did-ſtand, (as much as if the Pſalmiſt ſhould ſay) I will not fear evil becauſe thou, with-me, cloſe-by-me, Juſt-where-I-ſtand as it were, *&c.*

שִׁבְטְךָ Thy-Rod, *viz.* a Ruling-Rod, Staff, or Scepter. Is a Radical Noun ſing. with the Affix ךָ thy. From this שֵׁבֶט ſeems to come the Greek Σκῆπτρον, the Latin *Sceptrum*, the Italick *Scettro*, the Hiſpanick *Sceptro*, the German *Scepter*, the Gallick *Sceptre*, the Belgick *Schepter*, and our Engliſh *Scepter*, &c. So great Affinity have other Languages with the Sacred Hebrew.

וּמִשְׁעַנְתֶּךָ And-thy-ſupporting, ſuſtaining, or upholding-ſtaff. Is an *Hëëmantique Noun* ſing. Fæm. with the Copulative וּ prefixed, and the Affix of the 2 perſ. ſing. Maſc. ךָ thy. The Root is שָׁעַן in *Niph.* נִשְׁעַן he-leaned, or ſtayed-himſelf on any thing.

הֵמָּה They. Is a Pronoun of the 3 perſ. plur. Maſc. with ה *Paragogick.*

יְנַחֲמֻנִי Will-conſolate-me. Is Fut. *Pih.* 3 perſ. plur. Maſc. with (ֻ) put for (וּ) and נִי affixed, from the Root נָחַם, in *Pih.* נִחֵם he conſolated.

Verſe

צֶדֶק Juſtice, or Righteouſneſs. Is a Noun ſing. Maſc. from the Root צָדַק he-was-juſt, he-was-juſtified, or accounted-juſt.

לְמַעַן For, Becauſe-of. Is a Prepoſition, or Cauſative Particle.

שְׁמוֹ His-Name. Is a Radical Noun ſing. Maſc. with the Affix ו his.

Verſe ד. 4.

not	of-the-ſhadow-of-death	in-the-valley	I-ſhall-walk	when	Alſo
לֹא	צַלְמָוֶת	בְּגֵיא	אֵלֵךְ	כִּי	גַּם
lo	*tzalmaveth*	*bege*	*elech*	*chi*	*gam*

thy-Rod	with-me	thou	becauſe	evil	I will fear
שִׁבְטְךָ	עִמָּדִי	אַתָּה	כִּי	רָע	אִירָא
ſhibtecha	*gnimmadi*	*attah*	*chi*	*rang*	*ira*

will-conſolate-me	they	and-thy-ſupporting-ſtaff
יְנַחֲמֻנִי׃	הֵמָּה	וּמִשְׁעַנְתֶּךָ
jenachamuni	*hemmah*	*umiſhgnantecha*

גַּם Alſo. Is a Conjunction Copulative.

כִּי When. Is uſed here as an Adverb of Time, thô moſt commonly it is a Cauſative Particle, ſignifying for, or becauſe.

אֵלֵךְ I-ſhall-walk. Is Fut. *Kal.* 1 perſ. ſing. from the Root הָלַךְ he-went, he-walked. The firſt Radical Letter ה being caſt away in in the Future Tenſe.

בְּגֵיא In-the-Valley. Is a Radical Noun Maſc. with the Prefix בְּ In.

צַלְמָוֶת The-ſhadow-of-death, or a deadly-ſhadow is a word compounded of צֵל a ſhadow, from צָלַל he-was-over-ſhadowed; and מָוֶת Death, from מוּת he-died.

לֹא Not. Is a Negative Particle.

אִירָא

דִּשַּׁנְתָּ Thou-haſt-made-fat. Is Præter. *Pih.* 2 perſ. ſing. Maſc. from דָּשַׁן in *Pih.* דִּשֵּׁן he-made-fat.

בַּשָּׁמֶן With-Oil, or fatneſs. Is a Noun ſing. Maſc. with the Præfix בַּ *In*, from the Root שָׁמַן he-was-fat.

רֹאשִׁי My-head. Is a Radical Noun ſing. Maſc. with the Affix י *my*.

כּוֹסִי My-Cup. Is a Radical Noun Fæm. with the Affix י *my*.

רְוָיָה Overflowing, or abounding-with-moiſture. Is a Noun ſing. Fæm. from the Root רָוָה he-was-plentifully-watered, he-was-ſatiated-with-moiſture.

Verſe 6.

of-my-lives	the-days all	ſhall-follow-me	and-mercy	good	ſurely
חַיָּי	כָּל־יְמֵי	יִרְדְּפוּנִי	וָחֶסֶד	טוֹב	אַךְ
chajjai	*jeme col*	*jirdephuni*	*vacheſed*	*tob*	*Ach*

of-days unto-prolongation	of-the-LORD	in-the-houſe	&-I-ſhall-dwell
יָמִים׃ לְאֹרֶךְ	יְהוָה	בְּבֵית	וְשַׁבְתִּי
jamim *leorech*	*Jehovah*	*bebeth*	*vejhabti*

אַךְ Surely, truly, indeed. Is an Adverb of Affirming.

טוֹב Good, (and ſubſtantively) Goodneſs, is a Noun ſing. Maſc. from טוֹב he-was-good.

וָחֶסֶד And-Mercy, Grace, Favour, Bounty. Is a Radical Noun ſing. Maſc. with the Copul. וְ prefixed.

יִרְדְּפוּנִי Shall-follow, or purſue-me. Is Fut. *Kal.* 3 perſ. plur. Maſc. with the Affix נִי *me*, from the Root רָדַף, he-purſued, he followed.

כָּל

Verse ה. 5.

my-oppressors	in-presence-of	a-Table	before-me	thou-wilt-dispose
צֹרְרָי	נֶגֶד	שֻׁלְחָן	לְפָנַי	תַּעֲרֹךְ
tzorerai	*neged*	*shulchan*	*lephanai*	*taarroch*
overflowing	my-Cup	my-head	with-Oyl	thou-hast-made-fat
רְוָיָה׃	כּוֹסִי	רֹאשִׁי	בַּשֶּׁמֶן	דִּשַּׁנְתָּ
revajah	*Cosi*	*roshi*	*bashshemen*	*dishshanta*

תַּעֲרֹךְ Thou-wilt-dispose, order, or prepare. Is Fut. *Kal.* 2 pers. sing. Masc. from the Root עָרַךְ he-disposed. ת Before the Radicals, being the Formative of the 2 pers. Fut. *&c.*

לְפָנַי To-my-faces, or before-me. Is used here as a Preposition. ל prefixed signifies *to*, פָּנַי is plur. contracted, with the Affix from the Root פָּנָה he-looked; hence plur. Masc. פָּנִים, and in Construction פְּנֵי and with the Affix פָּנַי.

שֻׁלְחָן A-Table. Is a Noun sing. Masc. from the Root שָׁלַח he-sent. (All that we have on our Tables being sent thither by the Divine Providence).

נֶגֶד In-presence-of, or before, is a Preposition.

צֹרְרָי My-Oppressors, or distressing-Enemies, is partic. *Ben.* plur. Masc. from the Root צָרַר which hath Affinity with צוּר, he-oppressed, he-distressed, he-was an-enemy. In partic. *Benoni*, צֹרֵר & plur. צֹרְרִים, and in Construction with the Affix יְ, צֹרְרָי.

בַּשֶּׁמֶן

AN APPENDIX.

While the other Sheets were in the Preſs, it came to mind, that ſome Comprehenſive Table of Hebrew Words, with the Engliſh Annexed, to be often Reviſed by Beginners, might be of great uſe; I have therefore, to fill up One Sheet more, cull'd out Six hundred and fifty of the more familiar and uſual Hebrew Words, and diſpoſed them

In Order Alphabetical.

אֲבוּס a Crib, or Manger.
אָדַם he was red.
אָדָם Adam, Man.
אָדוֹן a Lord.
אָהַב he loved.

א

אָב a Father.
אָבַד he periſhed.
אֶבֶן a Stone.

כֻּל All. Is a Collective Particle, from the Root כָּלַל he-perfected, he-finiſhed.

יְמֵי Days. Is a Noun plur. Maſc. in Conſtruction, (or in the contracted form) from יוֹם a-day.

חַיַּי My-lives. Is a Noun plur. with the Affix, from the Root חָיָה he-lived. Hence plur. Maſc. חַיִּים lives, in Conſtruction חַיֵּי, and with the Affix חַיַּי my-lives.

וְשַׁבְתִּי And-I-ſhall-dwell, or I-ſhall-return. For it may be either from יָשַׁב he dwelt; or from שׁוּב he-returned, with ו Converſive, changing the Præter into the ſignificancy of the Future Tenſe. (See ו Converſive in the Servile Letters.)

בְּבֵית In-the-houſe. Is a Radical Noun ſing. Maſc. with the Prefix בְּ *In*.

יְהוָה The-LORD. (See it above in verſ. 1.)

לְאֹרֶךְ To length, or prolongation. Is a Noun ſing. maſc. with ל prefixed, ſignifying *to*, or *unto*. The Root is אָרַךְ he-was-prolonged.

יָמִים Days. Is a Noun plur. Maſc. from ſing. יוֹם a-day.

AN

גֶּפֶן a Vine.
גֶּרֶם a Bone.
גָּרוֹן the Throat.
גָּרַשׁ he expelled.
גֶּשֶׁם a ſhower of Rain.
גַּת a Wine-preſs.
Numb. 26.

בָּרַךְ he bleſſed.
בְּרִית a Covenant.
בֹּשֶׂם בָּשֶׂם Spice.
בָּשָׂר Fleſh.
בַּת a Daughter.
בְּתוּלָה a Virgin.
Numb. 30.

ד

דֹּב a Bear.
דָּבַר he ſpoke.
דָּבָר a word.
דְּבַשׁ Honey.
דָּגָן Corn.
דּוֹד a Friend.
דום he was ſilent.
דון he judged.
דור an Age.
דוש he threſhed.
די ſufficient.
דכא he beat.
דֶּלֶת a Door.
דָּם Blood.
דמה he was like.
דָּרַךְ he trod.
דַּרְדַּר a Thiſtle.
דָּרַשׁ he ſought.
דֶּשֶׁא Graſs, Herb.
דֶּשֶׁן Fat.
דָּת a Law, Edict.
Numb. 21.

ג

גָּאַל he redeemed.
גָּבוֹהַּ high, lofty.
גְּבוּל a Bound, or Coaſt.
גָּבַר he prevailed.
גֶּבֶר a Man.
גְּדִי a Kid.
גדל he was great.
גָּדַף he blaſphemed.
גוי a Nation.
גיל he rejoyced.
גור he dwelt.
גָּזַל he ſnatched.
גֶּחָל a Coal.
גַּיְא a Valley.
גָּלָה he departed, he revealed.
גָּלַל he rolled.
גָּמַל he rewarded.
גָּנַב he ſtole.
גַּן a Garden.
גָּעַר he rebuked.

אֵשׁ Fire.
אָשַׁר he went.
אֲשֵׁרִי Bleſſedneſſes.

Numb. 44.

ב

בְּאֵר a Pit.
בֶּגֶד a Garment.
בַּד alone.

בֹּהוּ emptineſs.
בְּהֵמָה Cattle.
בּוֹא he came.
בִּין he underſtood.
בּוֹשׁ he was abaſhed.
בָּזָה he-deſpiſed.
בָּזַז he ſpoiled.
בָּחַר he choſe.
בָּטַח he confided.
בֶּטֶן the Belly.
בַּיִת an Houſe.
בְּכוֹר the Firſt-born
בָּלַל he mixed.
בָּנָה he builded.
בֵּן a Son.
בַּעַל a Lord.
בָּקַע he divided.

בֹּקֶר the Morning.
בָּקַשׁ he ſought.
בָּרָא he created.
בַּרְזֶל Iron.
בָּרוּךְ

אֱוִיל a Fool.
אָוֶן Iniquity.
אוֹר Light.
אוֹת a Sign.

אֹזֶן an Ear.
אָח a Brother.
אֶחָד One.
אַחֵר Another.
אָחוֹת a Siſter.

אֹיֵב an Enemy.
אֵיר a Vapour.
אַיִל a Ram.
אִישׁ a Man.
אִשָּׁה } a Woman.
אִשֶּׁת }
אֵל God, Strong.
אָכַל he did eat.
אֱלוֹהַּ } God.
אֱלֹהִים }
אָלַף he learned.
אֶלֶף a Thouſand.
אֵם a Mother.
אָמַר he ſaid.
אֱמֶת Truth.
אַף Anger, the Face.
אָנַשׁ he was ſick.
אֱנוֹשׁ Man.
אָסַף he collected.
אָסַר he bound.
אַרְיֵה a Lion.
אֶרֶז a Cedar Tree.
אֹרֶךְ Length.
אֶרֶץ the Earth.

ט

טָבַח he killed.
טָבַל he dipped.
טָהוֹר pure.
טוֹב good.
טַל Dew.
טָלֶה a Lamb.
טָמַן he hid.
טָעַם he tasted.
טָרַף he tore.
Numb. 9.

י

יְאֹר a River.
יָבֵשׁ he was dry.
יָגַע he was weary.
יָגֹר he feared.
יָד the hand.
יָדָה he cast.
יָדַע he knew.
יָהּ Jah, God.
יוֹם a Day.
יָחַל he hoped.
יַחַשׂ a Genealogy.
יַיִן Wine.
יָכוֹל he was able.
יָלַד he brought forth.
יֶלֶד a Boy.

חִטָּה Wheat.
חַי living.
חָיָה he lived.
חַיִל ſtrength.
חָכָה he expected.
חֹכֶם wiſe.
חֵלֶב fatneſs.
חָלָה he was ſick.
חָלַם he dreamed.
חָלַף he changed.
חָמַד he deſired.
חָמַם he was hot.
חָמָס violence.
חָמֵץ leavened Bread.
חֲמוֹר an Aſs.
חָמֵשׁ five.
חָנָה he encamped.
חָנַךְ he dedicated.
חֵן Grace, favour.
חָנַן he was gracious.
חֶסֶד Bounty, Mercy.
חָסַר he wanted.
חָפֵץ he willed.
חֲצִי half.
חֵץ an Arrow.
חֹק a Statute.
חֶרֶב a Sword.
חָרָה he burned.
חֵרֶם Anathema.
חָשַׁב he thought.
חֹשֶׁךְ Darkneſs.
חוֹתָם a Seal.
Numb. 43.

זָהָב Gold.
זָר a Stranger.
זַיִת an Olive, or Olive-tree.

זָכָה } he was pure.
זַכָּה }

זָכַר he remembred.
זָמַר he did ſing.
זוֹנָה an Harlot.
זַעַם Wrath.
זָעִיר little.
זָקֵן old.
זָקָן a Beard.
זָרַע he ſowed.
זְרוֹעַ the Arm.
זֶרֶת a Span.
Numb. 19.

ה

הֶבֶל Vanity.
הָגָה he meditated.
הָוָה he was.
הוֹן Wealth.
הָיָה he was.
הָלַךְ he walked.
הָלַל he praiſed.
הָמוֹן a noiſe.
הָפַךְ he turned.
הָרַג he ſlayed.
הָרָה he conceived.
הָר a Mountain.
Numb. 12.

ח

חֶבֶל a Cord.
חָבֵר a Companion.
חַג a Feaſt.
חָגַר he girded.
חָדַל he ceaſed.
חָדָשׁ new.
חֹדֶשׁ a Month.
חָזָה he ſaw.
חָזַק he was ſtrong.
חֲזִיר a Swine.
חָטָא he ſinned.
חָטָה

ו

וָו an Hook.
1.

ז

זְאֵב a Wolf.
זְבוּב a Fly.
זָבַח he ſacrificed.
זָד Proud.

מוּט he nodded.
מוּל he circumciſed.
מוּם a Spot.
מוֹץ Chaff.
מוּת he died.
מָטָר Rain.
מַיִם Waters.
מָכַר he ſold.
מָלֵא he was full.
מֶלַח Salt.
מֶלֶךְ a King.
מָנָה he numbred.
מַנְחָה a Gift.
מָסַךְ he mingled.
מָסַס he diſſolved.
מֵעַיִם the Bowels.
מָצָא he found.
מָרַד he rebelled.
מַר Bitter.
מָשַׁח he Anointed.
מָשִׁיחַ Meſiah, Chriſt, the Anointed One.
מָשַׁךְ he drew.
מָשָׁל a Parable.
מָתוֹק Sweet.
Numb. 28.

נ

נְאֻם a word, or ſaying.
נָאַק

ל

לְאַךְ whence comes מַלְאָךְ an Angel.
לָבִיא a Lion.
לֵב לֵבָב the Heart.
לָבָן white.
לְבָנָה the Moon.
לוּחַ a Table.
לוּן he lodged.
לֶחִי the Cheek-bone.
לֶחֶם Bread.
לָחַץ he oppreſſed.
לַיִל the Night.
לַיִשׁ a Lion.
לָמַד he learned.
לִמֵּד he taught.
לָעַג he mocked.
לָקַח he took.
לָשׁוֹן the Tongue.
Numb. 19.

מ

מֵאָה an hundred.
מֵאֵן he refuſed.
מָדַד he meaſured.
מָהִיר haſtening.

כָּבוֹד Glory.
כָּבַס he washed.
כֶּבֶשׂ a Sheep, a Lamb.
כֹּהֵן a Priest.
כּוֹחַ Strength.
כּוֹס a Cup.
כּוּב a Lye.
כּוֹכָב a Star.
כֶּלֶב a Dog.
כָּלָה he finished.
כְּלִי a Vessel.
כָּלַל he perfected.
כַּלָּה a Bride.
כֹּל All.
כָּנָף a Wing.
כִּנּוֹר a Harp.
כִּסֵּא a Throne.
כָּסָה he covered.
כְּסִיל a Fool.
כֶּסֶל Hope.
כֶּסֶף Silver.
כַּף the hollow of the hand.
כָּפַר he expiated.
כְּפִיר a young Lion.
כֶּרֶם a Vineyard.
כֶּשֶׂב a Lamb.
כֶּשֶׁר Right.
כָּתַב he wrote.
כְּתֹנֶת a Coat.
כֶּתֶר a Crown.
Numb. 32.

לְאַךְ

יָלַךְ he went.
יָם the Sea.
יָמִין the right hand.
יוֹנָה a Dove.
יָנַק he sucked.
יָסַף he added.
יָסַר he learned.
יָעַץ he consulted.
יַעַר a Wood.
יָפֶה fair.
יָצָא he went forth.
יָצַר he formed.
יָקָר precious.
יָרֵא he feared.
יָרַד he descended.
יָרָה he cast, in Hiph. הוֹרָה he taught.
יֶרַח the Moon.
יָרַשׁ he inherited.
יָשַׁב he sate.
יָשֵׁן he slept.
יֶשַׁע Salvation.
יֹשֶׁר Right.
יָתֵד a Nail.
יֶתֶר the Residue.
Numb. 40.

כ

כְּאֵב Grief.
כָּבֵד heavy.

עָלָה a Leaf.
עוֹלָל a little one.
עוֹלָם an Age.
עַלְמָה a Virgin.
עָמַד he ſtood.
עָמָל labour.
עֵנָב a Grape.
עָנָה he anſwered.
עָנָה he afflicted.
עֲנִי Poor.
עָנָן a Cloud.
עָפָר Duſt.
עֵץ Wood.
עֶצֶב Grief.
עֶצֶם a Bone.
עָצַר he ſhut.
עָקַשׁ he was perverſe.
עֶרֶב the Evening.
עֹרֵב a Raven, or Crow.
עוֹר the Skin.
עָרַךְ he ordained.
עוֹרֶף the Neck.
עֵשֶׂב Herb, or Graſs.
עָשָׂה he made.
עָשָׁן Smoak.
עָשִׁיר Rich.
עֶשֶׂר Ten.
עֶשְׂרִים Twenty.
עֵת Time.
עָתַר he prayed.
Numb. 55.

פֵּאֵר

סְתָו Winter.
סָתַר he did hide.
Numb. 16.

ע

עָב a Cloud.
עָבַד he ſerved.
עָבַר he paſſed.
עֵגֶל a Calf.
עַד an Age.
עֵד a Witneſs.
עֵדֶן pleaſure.
עֶדֶר a Flock.
עֻגָה a Cake.
עָוֹן perverſneſs.
עוֹף a Bird.
עוּף he did fly.
עוּר he watched.
עִוֵּר blind.
עָזַב he forſook.
עָזַז he ſtrengthened.
עָזַר he helped.
עָטָה he covered.
עַיִן an Eye.
עָיֵף weary.
עִיר a City.
עַכְבָּר a Mouſe.
עַל upon, over.
עָלָה he aſcended.
עֶלְיוֹן high, lofty.

נְקֵבָה a Woman, a Female.
נָקָם he revenged.
נָשָׂא he lift-up.
נָשָׁה he forgot.
נָשִׁים Women.
נָשַׁךְ he did bite.
נֶשֶׁךְ Uſury.
נָשַׁק he kiſſed.
נֶשֶׁר an Eagle.
נָתִיב a Path.
נָתַן he gave.
נָתַשׁ he rooted out.

ס

סָבַב he incompaſſed.
סָגַר he ſhut up.
סוּס an Horſe.
סוֹף an End.
סוּר he departed.
סָכַךְ he covered.
סָכָל fooliſh.
סָלַח he pardoned.
סֻלָּם a Ladder.
סָמַךְ he ſupported.
סַעַר a ſtorm.
סָפַר he numbred.
סֵפֶר a Book.
סָקַל he ſtoned.
סָתַם

נָאַק he groaned.
נָבִיא a Prophet.
נָבַט he looked.
נָבָל a Fool.
נָגַע he touched.
נָגַף he ſmote.
נָגַשׁ he drew near.
נֶדֶר a Vow.
נָהַג he lead.
נָהָר a River.
נָוֶד a Vagabond.
נָוֶה an habitation.
נוּחַ he reſted.
נוּר a Light.
נָזַל he flowed.
נָחַל he poſſeſſed.
נָחַם he confolated.
נָחָשׁ a Serpent.
נְחֹשֶׁת Braſs.
נָטַע he planted.
נָטַף he diſtilled.
נָכַר he knew.
נֵכָר a Stranger.
נָכַל he circumciſed.
נָסָה he tempted.
נֵס a Sign.
נָסַע he journeyed.
נַעַל a Shoe.
נַעַר a Boy.
נָפַל he fell.
נֶפֶשׁ the Soul.
נָצַח he overcame.
נֶצַח Eternity.
נָצַר he kept.

רֹאשׁ the Head.
רִאשׁוֹן the firſt.
רֵאשִׁית the beginning.
רַב much.
רָבַב he multiplied.
רָבַץ he couched.
רֶגֶל the Foot.
רָגַם he ſtoned.
רֶגַע a moment.
רָגַשׁ he was tumultuous.
רָדַף he perſecuted.
רוֹב he contended.
רוּחַ Spirit, wind.
רוּם he was exalted.
רוּץ he ran.
רָחַם he pitied.
רֶחֶם the Womb.
רָחַץ he waſhed.
רֵיחַ an Odour.
רַךְ Soft.
רָכַב he rode.
רָמָה he caſt.
רָמַשׂ he crept.
רַע evil.
רָעֵב hungry.
רַעַד trembling.
רָעָה he feared.
רַעַם Thunder.
רָעַשׁ he trembled.
רָפָא he healed.
רָצָה he willed.
רָצַע he bored.
רָקַד he leaped.
רָקַע

קָהָל an Aſſembly.
קָו a Line.
קִוָּה he expected.
קוֹל a Voice.
קוּם he aroſe.
קוּר he digged.
קָטוֹן little.
קְטֹרֶת Incenſe.
קַיִץ Summer.
קִיר a Wall.
קָלַל he curſed.
קִנֵּא he envied.
קִנְאָה Zeal.
קֵן a Neſt.
קָנָה he got.
קֵץ an End.
קָצַר ſhort.

קַר Cold.
קָרָא he called.
קָרַב he approached.
קִרְיָה a City.
קֶרֶן an Horn.
קָשֶׁה hard.
קֹשְׁט קשט Truth.
קָשַׁר he bound.
קֶשֶׁת a Bow.
Numb. 30.

ר

רָאָה he ſaw.

צ

צֹאן Cattle.
צָבָא an Hoſt.
צֶדֶק Juſtice.
צִוָּה he commanded.
צוֹק diſtreſs.
צוּר he oppreſſed.
צָרָה Oppreſſion.
צָחַק he laughed.
צֵל a ſhadow.
צֶלֶם an Image.
צָמָא thirſt.
צָמַח he flouriſhed.
צֶמֶר Wooll.
צִנָּה a Shield.
צָעַק he cried.
צָעִיר a little One.
צָפַן he hid.
צִפּוֹר a Bird.
צָרַר he bound.
Numb. 19.

ק

קִבֵּל he took.
קָבַר he burned.
קֶדֶם the Eaſt.
קָדַשׁ he was holy.
קָהָל

פ

פֵּאֵר he adorned.
פָּדָה he redeemed.
פֶּה the Mouth.
פַּח a Snare.
פַּחַד fear.
פַּחַת a Pit.
פֶּלֶא wonderful.
פָּלַג he divided.
פָּלַט he delivered.
פָּנָה he looked.
פָּנִים Faces.
פִּסֵּחַ Lame.
פֶּסֶל a graven Image.
פָּעַל he wrought.
פֶּצַע a wound.
פָּקַד he viſited.
פָּקַח he opened.
פֶּרַח a Flower.
פְּרִי Fruit.
פָּרַץ he broke.
פָּרַשׂ he expanded.
פָּשַׁע he tranſgreſſed.
פָּתַח he opened.
פָּתַר he interpreted.
Numb. 24,

ת

תָּאַב he desired.
תֹּאַר form,
תֵּבָה an Ark.
תֵּבֵל the World.
תֶּבֶן Chaff, Straw.
תֹּהוּ an empty thing.
תְּהוֹם the Deep.
תָּוֶךְ the midst.
תִּכֵּן he directed.
תֵּל an heap.
תָּמָה he wondred.
תָּמַךְ he sustained.
תָּמִים perfect.
תַּנִּין a Dragon.
תָּעָה he erred.
תַּפּוּחַ an Apple.
תָּקַע he fixed.
תֵּשַׁע Nine.
תְּשִׁיעִי the Ninth.
Numb. 19.

שָׁמַר he kept.
שֵׁן a Tooth.
שָׂנֵא he hated.
שָׁנָה a year.
שֵׁנִי the Second.
שַׁעַר a Gate.
שַׂעַר hair.
שִׂפָה the Lip.
שָׁפַט he judged.
שָׁפֵל humble.
שָׁפַר he was fair.
שׁוֹפַר a Trumpet.
שַׂק a Sack.
שֶׁקֶץ an abomination.
שֶׁקֶר a Lye.
שָׂרַף he burned.
שֶׁרֶץ a creeping thing.
שָׁרַץ he did creep.
שֹׁרֶשׁ a Root.
שֵׁשׁ Six.
שִׁשִּׁי the sixth.
שָׁתָה he drank.
שָׁתַל he planted.
Numb. 79.

Numer. Tot. 650.

For

שׂוּם he put.
שׂוֹר he ſang.
שִׁיר a Song.
שׁוֹר an Oxe.
שַׂר a Prince.
שׂוּת he put.
שָׂחַק he played.

שָׁחֹר black.
שַׁחַר the morning.
שָׁחַת he corrupted.
שָׂטָן he was an Adverſary.
שָׁכַב he laid down.
שָׁכַח he forgot.
שָׂכַל he was proſperous.
שֵׂכֶל prudence.
שָׁכַן he dwelt.
שָׁכַר he was drunk.
שֶׁלֶג Snow.
שָׁלַח he Sent.
שָׁלַל he ſpoiled.
שָׁלַם he perfected.
שָׁלוֹם Peace.
שַׂלְמָה a Garment.
שָׁלוֹשׁ Three.
שְׁלִישִׁי the Third.
שָׁמַיִם The Heavens.
שֵׁם a Name.
שִׂמְחָה Gladneſs.
שְׂמֹאל the Left-hand.
שֶׁמֶן fatneſs, Oyl.
שְׁמֹנָה eight.
שָׁמַע he heard,
שָׁמַר

רָקַע he expanded.
רָשָׁע wicked.
רֶשֶׁת a Net.
Numb. 37.

ש

שָׁאַב he drew.
שָׁאַג he roared.
שָׁאַל he asked.
שְׁאוֹל a Grave.
שְׁאָר left, remaining.
שְׂאֹר ferment, leaven.
שִׁבְי Captivity.
שֵׁבֶט a Rod, a Scepter.
שֶׁבַע Seven.
שְׁבִיעִי the ſeventh.
שָׂבַע he was full.
שָׁבַר he broke.
שָׁבַת he reſted.
שָׁגַג } he erred.
שָׁגָה }
שֵׁגָל a Concubine.
שַׁד the Breaſt, or Pap.
שַׁדַּי Omnipotent.
שֵׂד the Devil.
שָׂדֶה a Field.
שֶׂה Small Cattle.
שָׁוְא Vanity.
שׁוּב he returned.
שׂוּךְ he hedged.

Note that these Accents are of use Rhetorically, Grammatically, and Musically; at the present let it be sufficient to be advertised, that very frequently אֹ *Rhebia* marks out a Comma, אׄ *Segolta* a Semicolon; אֲ *Athnach* a Colon: and אׅ *Silluk* a Period.

FINIS.

סוף

ERRATA.

Page 7. line ult. for *hechloth* read *hechaloth*. p. 8. l. 14. for הֵם r. הֵם. p. 12. l. 5. for יִפְקוֹד r. יִפְקוֹד. l. 11. for תִּפְקוֹרְנָה r. תִּפְקוֹרְנָה. p. 14. l. 7. for פְּקוּדוֹת r. פְּקוּדוֹת. p. 23. l. 2. for *he-ſhall*, r. *ſhe-ſhall*. p. 40. l. 6. for בְּכֻלָּם r. בְּכֻלָּם. p. 42. l. 17. for פְּקָדְתָּם *Pakadtem*, r. פְּקַדְתָּם *Pekadtem*. and for פְּקָדְתָּן *Pakadten*, r. פְּקַדְתָּן *Pekadten*.

For a Concluſion, it may not be amiſs to ſubjoyn a Table of the Hebrew Accents, with their Names, and how they are ſited, to prevent any miſtakes; that the Learner may at firſt be ſubject to in his Reading the Hebrew Bible, without a precaution, which the following View may may give.

A View of the Hebrew Accents.

Some are wrote above the Letters, as,

8 ֑ Rebhia
9 ֒ Sakeph-gadol.
10 ֒ Sakeph-katon.
11 ֓ Segolta.
12 ֔ Paſer.
13 ֕ Sarka.
14 ֖ Shalſheleth.

1 ֙ Paſhta.
2 ֘ Kadma.
3 ֨ Gereſh.
4 ֩ Geraſhajim.
5 ֪ Teliſha-ketanna.
6 ֫ Teliſha-Gedola.
7 ֬ Karne-Para.

Others are wrote below the Letters, as,

21 ֤ Tebhir.
22 ֥ Darga.
23 ֦ Athnach.
24 ֧ Jerach.
25 ֭ Silluk.

15 ֣ Merca.
16 ֤ Merca-kephula.
17 ֥ Tiphcha.
18 ֦ Munach.
19 ֧ Mahaphach.
20 ֭ Jethir.